

# THE MANGALORE MAGAZINE

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## BETHLEHEM.

**M**ANY cities earth can number,  
Bethlehem, prouder far than thee;  
Yet thy name is deepest graven  
In a Christian's memory.

All in vain do Rome and Carthage  
Proudly bring before the eye,  
Endless vistas of past glories,  
Countless names that never die.

E'en we turn with listless feelings  
From the Grecian seer or sage  
To peruse thy simple story  
Writ upon the Sacred Page.

Near thy walls the King of all men  
First appeared in mortal frame,  
Born of pure and Virgin Mother,  
Gladdest tidings to proclaim.

Then to thee in thought we hasten  
Over mountains, land, and sea,  
Our hosannahs loudly chanting  
To the Infant born in thee.

Therefore, praise to thee, dear City,  
Where our Lord and God was born,  
With the Angels hovering o'er Him  
On that first bright Christmas morn.

TRICHINOPOLY.

H. W.

## FATHER BESCHI, S. J.,

THE MADURA MISSIONARY AND LITTERATEUR.

Whatever things are done for God  
Have root in soil beyond our years,  
And bud and bloom in beauteous form  
Devoid of earthly hope and fears.

—Dr. Thomas O'Hagan.

**I**N the Michaelmas number of the *Mangalore Magazine*, I had occasion to speak of a young Indian lady who, at an early age, besides acquiring a certain degree of proficiency in more than one European language, essayed with success the gentle art of verse-making in English. In this paper, I propose to say something of a European Missionary, who, in the course of a long residence in India, not only succeeded in mastering many Indian languages, but has also left behind him as a legacy of his literary labours, many erudite works of acknowledged merit.

### I.—THE MISSIONARY.

Joseph Constantine Beschi was born at Castiglione in Italy, on November 8, 1680. He was educated in Rome, entered the Society of Jesus on October 21, 1698, and was in due time ordained priest. His Superiors noting his great natural endowments and extraordinary facility in learning languages, marked him out as a fit person to be employed on the Indian Mission then in its infancy, and so, in obedience to their wishes, the young Missionary embarked at Lisbon for the East and arrived at Goa in 1711. In this place, rendered sacred to the memory of St. Francis Xavier, being for the first time brought into immediate contact

with heathenism, he burned with so ardent a zeal for souls that he was sent to the Madura District to labour in the Mission founded about a century before by Father Robert de Nobili, S. J., the nephew of Cardinal Bellarmine. Readers of Ranke's *History of the Popes* are familiar with his account of Father de Nobili's wonderful success and the crosses and trials he had to bear on account of the means he employed to make the truths of the Faith acceptable to the people, until, in 1621, Pope Gregory XV. pronounced his approval of his plan of campaign. Walking in Father de Nobili's footsteps and stimulated by his example, Father Beschi pursued a similar method to gain influence over the natives. It will be remembered that in later times the same tactics were employed by another great missionary, the Abbé Dubois, the author of the celebrated work, *Hindu Manners, Customs and Ceremonies*. Besides mastering their language, religion and philosophy, he familiarised himself with the *vie intime* of the people among whom his lot was cast, entered into their prejudices and even adopted their customs and costume. His linguistic attainments were of no mean order. Besides his mother-tongue, Italian, he was well versed in Hebrew, Greek, Latin, Portuguese, Spanish, and French; of the Indian languages he was proficient in Sanskrit, Tamil, Telugu, Hindustani, and Persian. The last two he is stated to have acquired in the short space of three months for the express purpose of obtaining an interview with Chunda Sahib, the Nawab of Trichinopoly. The Nawab, surprised at his abilities, presented him with a royal palanquin and bestowed on him the venerable name of *Ismatti Sunnyasi*. He, moreover, gave for his maintenance four villages in the Trichinopoly District, yielding a revenue of Rs. 12,000 a year, and even went so far as to nominate him his Dewan—in which capacity he remained until the Mahrattas captured the Nawab and overran Trichinopoly. But for Beschi, all this worldly magnificence was only a means to the end he had in view. His liberality to the poor was unbounded; he was true to the traditions of his Order in the matter of the education of youth; and was always ready to promote the spiritual and temporal welfare of his followers and dependants. His missionary activity

never abated in the least. From 1718 he was alone in the district assigned to his spiritual charge, and from 1726-42, a companion was given to him to help him in his labours. All the documents of the Madura Mission speak of him as occupied in missionary work. After being driven by the Mahrattas from Trichinopoly in 1740, he took refuge in Marava, and thence he passed over to the Pearl Fishery Coast. In 1744 he was Rector at Manapad. Two years later, his constitution, already broken down by the effects of climate, gave way under the strain of his indefatigable labours and exertions, and he died in 1747 after an arduous missionary career extending over thirty years.\*

His success as a Missionary, in which capacity he brought his classical and scientific knowledge to aid him, must no doubt have been very gratifying to him and to the well-wishers of the Mission. His conversions among the pagans, which went to supplement those of De Nobili, were many, and thus he was his worthy successor in the Madura Mission. The beginning of the eighteenth century was a glorious era for the Catholic Church in India, with its hundreds of thousands of converts, but the collapse of the Church founded by De Nobili and Beschi dates about this period also, *i. e.* from the time of the conquest of Southern India by the Europeans, when the natives discovered that the Missionaries were of the same race as the "contemptible Feringhis" who had of late invaded the country. Abbé Dubois, at the beginning of this century, while speaking about the state of Christianity in India in his time, thus feelingly refers to this fact:—

"Having witnessed the immoral and disorderly "conduct of the Europeans, who then overran the

\* The following data of his life in India furnished by Father Sommervogel, S. J., were published in the *Revue de Linguistique et de Philologie Comparée* last April:—In 1714 he had charge of the district of Kamanayakkeupatti, but resided at Cajetaru. On October 14, 1714, he made his solemn Profession in the Church of the Blessed Virgin at Gurukkalpatti. In 1716 he was at Madura: in 1720 at Vadugarpatti: in 1729 at Aour: in 1730 at Cunampatti in Tanjore: in 1742 again at Cunampatti: in 1740 at Trichinopoly: in 1742 at Tuticorin: in 1744 at Manapare: in 1746 he was Director of the students of the Syriac Rite at the Seminary of Ambalakadu, where he died on February 4, 1747. A Tamil Life of Father Beschi has been written by Muthuswamy Pillay, dealing mainly with his life in India. We are glad to learn that a more comprehensive biography is in course of preparation in France.—EDITOR'S NOTE.

“country, the Hindus would hear no more of a religion which appeared to have so little influence over the behaviour of those professing it and who had been brought up in its tenets; and their prejudice against Christianity has gone on increasing day by day, as the people became more familiar with Europeans, until it finally received its death-blow. For, it is certainly a fact that for the last sixty years very few converts have been made in India. Those still remaining (and their number is daily diminishing by apostacy) are mostly the descendants of the original converts made by the Jesuit Missionaries. About eighty years ago there must have been at least 1,200,000 Christians in the Peninsula, while now, at the very utmost, they amount to but one-half of that number.”

A few anecdotes of Beschi, culled almost at random, shall bring this notice to a close. One day, nine Pandârams, famous for their supposed wisdom and science, belonging to the sect of Sadai-pandârams—a kind of Nazarenes who have made it a law never to touch their hair—presented themselves before Beschi to hold disputations with him on philosophy and religion. Both parties first settled upon the rules of discussion, viz., the disputation to last for a whole month, when the vanquished party had to throw himself on the mercy of the victor. Notwithstanding the subtleties of their philosophy, in which they proved themselves to be most skilful dialecticians, on the very admission of his opponents, triumph was on Beschi's side. Six thereupon embraced Christianity, and the three others, to hide their shame, cut off their hair and offered it to Beschi as a present. The hair was five or six feet long and, says the Tamil biographer, “when rolled up resembled a bottle of hay.” These trophies were deposited in the church of Tiroucavelour and were preserved for a long time. On another occasion, Fr. Beschi went to a temple dedicated to the idol Villouran, surnamed Virvei-Tirttan, “healer of maladies,” and asked the crowd assembled who was the god they honoured there. The devotees answered by dilating on the powers of the god who gave sight to the blind, speech to the dumb and health to the sick. Beschi thereupon improvised a verse which had the following meaning:—“Villouran has the gout; his brother, an acute

dysentery; his son, dropsy; well, if he cannot heal his own maladies, of what kind are the sick that he has healed?”

The fury of the pagans was indescribable. All the same, the verse was so beautiful, and showed such a perfect knowledge of heathen mythology and made such a biting allusion to it, yet withal was so spiritual, that his speech was greatly admired and some became his disciples in consequence.

## II.—THE LITTERATEUR.

Beschi seems to have had a more perfect acquaintance with Tamil literature in its various forms than any foreigner who ever undertook the study. His voluminous works in prose and poetry—masterpieces of their kind—composed in Tamil, as well as his translations from it into Latin, are the result of a prolific genius ever active. It is, moreover, a singular fact that he was the author of one of the best original Grammars of Tamil still extant. Mr. Babington, the English translator of his Tamil Grammar of the High Dialect, thus speaks of him:—

“His Grammar of the Low Tamil is already in use and is an invaluable introduction to that dialect; the present work contains all that a student needs to know respecting the High Tamil. The two together complete the subject, and no branch of Tamil philology is now inaccessible.”

Among the natives he was known as *Veeramahamunivar* (i. e., the great fearless man of God). His literary abilities, his authority, and reputation as a scholar were the means of attracting to him crowds of pagans, high and low, whom he could thus imbue with the truths of Christianity, and herein the keynote of his character manifests itself. The brief snatches from the weightier avocations of a missionary, he devoted to the study of Tamil classics, which were his delight and which he knew perfectly. Like the *Gurus* or religious teachers of old, he was always surrounded by disciples who wrote at his dictation, and it is said of him that he could think so vividly that he could dictate to several at the same time.

His literary works range over wide topics and embrace such varied subjects as religion and astronomy. A list of them, gleaned mostly from Fr. J.

Bertrand's *La Mission du Maduré*, may not be out of place here:—

1. *Témbāvani*—A poem of which more later on.
2. *Kitteri Ammal Ammanei*—The Life of St. Catherine of Portugal, divided into 100 strophes.
3. Some poems in honour of the Blessed Virgin Mary, and different pieces on the Passion of Our Lord and the Seven Dolours of the Virgin.
4. A work on the duties of those called to apostolic labours.
5. *Gnana Unerrttal* (1727); or, "Instruction of Wisdom," in explanation of the First Week of the Spiritual Exercises of St. Ignatius.
6. *Paramārta Guru Cadei*—A tale in Low Tamil meant for tyros in the study of Tamil—a work translated into French by Abbé Dubois.
7. *Illustration of Religion*—in Tamil, published in 1728.
8. *Vāman Cadei*—A story, with a Latin translation.
9. A commentary on the first two parts of the *Koural* of the Tamil poet Tirouvallouver, and a Latin translation of the same—a work of labour and merit.
10. *Tiruchabei Cavidam*—On Astronomy.
11. *Clavis Humaniorum Tamulica Idiomatis*—in MS.
12. *A Grammar of Sen-Tamil* (High Dialect of the Tamil language), written in Latin, to which is added an introduction to Tamil poetry. Translated into English by B. G. Babington, I. C. S., 1822.
13. *A Grammar of the Codoun-Tamil, i. e.,* the common Dialect of the Tamil language, meant for Europeans, 1728. Printed in Latin by the Tranquebar Mission in 1738. An edition likewise in the original Latin was issued from the College Press of the Madras Government in 1813. An English translation was made a few years earlier by C. H. Horst, a Lutheran missionary, and was printed in 1831 at the Press of the Christian Knowledge Society, Madras. A new Translation in English was made by the Rev. G. W. Mahon, A. M., Garrison Chaplain, Fort St. George, and printed at Madras in 1848.
14. *Antologia Tamulica*.
15. *Tonnul Oulakkam*—Another Tamil Grammar.

16. *Sadur-Agarādi*—The Quadruple Dictionary of the High Dialect of Tamil—a most precious work of vast erudition and astonishing knowledge of classical languages.

17. *A Tamil-Latin Dictionary*.

18. *A Portuguese-Latin-Tamil Dictionary*.

19. *The Character of Lutheranism*—A satire directed against the Lutheran missionaries at Tranquebar, *re* the wholesale distribution of Bibles.

The *Témbāvani* (*i. e.*, "the unfading wreath"—no doubt a reference to St. Joseph's lily) is an elaborate epic in honour of St. Joseph, composed in 1726 and divided into 30 cantos containing 3615 strophes. It is an explanation of the mysteries and the moral teaching of the Gospel, which Beschi clothes in forms best adapted to the Indian imagination. Though the work of a foreigner, it wins the admiration of the reader from start to finish, for the accuracy of its descriptions and the richness and brilliancy of its imagery. Two commentaries—one in verse, intended to serve as a help to his Hindu readers in the elucidation of the loftiness of his verses and the sublime truths which they express, and the other in prose, meant for tyros in the study of the language of Southern India—supplement the work.

Beschi's intention in composing this poem was to familiarise the pagans with the pure and sublime ideas of Christian morality, and not to win literary renown. He disclaims any such wordly intention, and in the opening verses, with characteristic modesty, craves the kind indulgence of his readers by comparing himself to a young parrot repeating from memory a song which it has heard from a poet. It was his sincere belief that by popularising the truths of Christianity through the charming medium of poetry, he could make the natives approach the persons of the missionaries, and that then their oral teaching would do more in a day for their conversion than the indiscriminate distribution of countless tracts and Bibles in a year.

In spite of the criticisms of some Protestant missionaries who, apart from its acknowledged literary merit, saw in it "the manipulation of the Scriptures to accommodate them to the ideas and prejudices of the Hindus rather than to pure truth," the work on its publication created a *furor* among

the wise men of the country. The most celebrated among them deemed it a glory to understand the poem. Nobody could understand how a stranger could be the author of it, and hence the opinion of a great many of them who regarded him as inspired of God. English scholars of a later day united with the natives in admiration of the genius of the author.

A notice of the *Tēmbāvani* will not be complete unless a theory which has gained ground in certain quarters be touched upon here. A distinguished Tamil scholar drew my attention to it and briefly stated it as follows:—It is an acknowledged fact that several standard works in Tamil were composed by needy poets who were paid to think or to versify according to the orders and under the direction of their princely patrons. These theorists, therefore, suppose that though Beschi was the editor and the supervising spirit of the *Tēmbāvani*, the real author was a Tamil Pandit of the goldsmith-caste—a convert to Christianity—of Trichinopoly or thereabouts, who was employed as a *Munshi* or tutor by the missionary. This “open secret” of the authorship of the poem, they say, explains why the *Tēmbāvani* reads like a pure and simple composition of a Tamil-speaking native, without being marred by foreign figures and idioms, though it is conceived in a Christian spirit. I am not in a position to discuss the value of this theory regarding the so-called traditional origin of the poem—a task which I leave to those better qualified to undertake it—but I cannot help remarking in this connection that such a modest writer as Beschi, of all men, would have been the last to put his name down on the title-page of a work which did not emanate from his pen. It must also be remembered that his ambition was not to win the poet’s laurel-wreath. He was a man to whom the Tamil language was as familiar as his own mother-tongue, and the classical Tamil authors were, as we have seen, his favourite study. The best part of his life was spent in the midst of natives and he was as conversant with their modes of thinking, feeling and acting as if he were one of their own. The long list of his learned Tamil works shows him as having won a mastery over the language, and his very manuscripts, two of which are carefully preserved in the Connemara Library attached to the Government Museum, Madras, and

which are written in his own hand, bear traces of conscientious labour. It would not therefore be a stretch of imagination to suppose that he was the real author of the poem, though it need not be denied that he might have sought the opinion and advice of learned Tamil Pandits in the elucidation of difficult points of grammar and idiom. Bearing in mind that even Shakespeare is not without his critics who are champions of the Baconian theory regarding the real authorship of the works which now go by his name, I can only express the hope that some learned Tamil scholar will settle the question once for all and rehabilitate the fame of the poet-priest.

Notwithstanding the lapse of nearly a hundred and fifty years and the various trials through which the Madura Mission has passed, the name of Veeramahamunivar is deeply engraved in the heart of every Tamil Catholic. To many of his ancestors he brought the gift of Faith, and to succeeding generations he has left an imperishable monument in his erudite works. His *Tēmbāvani* occupies in the Tamil household the same honoured place which Fr. Stephens’ *Purana* holds in the home of a Catholic on the Konkan coast. It is an heirloom reverently transmitted from generation to generation. No more gratifying sight can be seen than that of a Tamil *paterfamilias*, almost primitive in the simplicity of his surroundings, squatting of an evening in his verandah with his dusky family around him, and chanting in a voice, now softly low, now piercingly high, with all the modulations demanded of Tamil poetry, the exquisite lines of that poem which has brought solace and comfort to many an aching heart. To the foreigner who makes a study of Tamil, the beauty of its diction and the grandeur of its conception, appeal with equal force. He finds in it the master-mind of the poet-priest glowing brightly in a setting of ideas and notions distinctly Oriental. In bringing this paper to a close, I cannot but cherish the hope that this his masterpiece may one day find a place in the syllabus of Tamil Text-books of the Madras University, and thus supplant many a Tamil work of inferior merit and of questionable moral tone.

J. E. Saldanha.

MADRAS, OCTOBER, '99.

## LEGATUS DE TENTAMINE.

Cervice prona, et dextra mollissime  
 Ex mose fronti admota avere vos precor.  
 Modos jocosa a scena mutuor quidem :  
 At histrionem me agere nemo existimet.  
 Interpres et fidelis internuntius  
 Ædem Minervæ qui colunt sodalium,  
 Et adprecator adsto demisissime.  
 Tentandi enim mox, pensitandi, eheu ! sumus  
 Qua lance ponderavit olim vos quoque  
 Magister. Arduum salebrosumque opus !  
 Quod in tenello corde vel scientium,  
 Mehercle, concenturiat anxium metum.  
 Proin velimus gratiam hanc nobis dari.  
 Si forte, id avertant dii, peccabimus,  
 Errare nam tenetis humanum probe,  
 Nolite nauci facere; si quid, ut solet,  
 Exciderit, esse, sic habete quæsumus  
 Alta reposta mente nobis plurima.  
 Laboriosas parcite ergo cæruleo  
 Fœdare vel rubro lapillo paginas.  
 Verum optime dicta adprobantes prosperis  
 Remunerate liberaliter notis.  
 Preces misellorum benigne si audiet,  
 Nunquam satis laudata vestra humanitas  
 Grates agemus, quas debemus, maximas.

L. Z., S. J.

## MANGALORE.

IV. MANGALORE TRADE—COFFEE (*continued*).

## THE UNCERTAINTY OF TRADE.

Of the three who are most interested in a coffee estate, it is a matter of uncertainty whether the planter, the broker, or the buyer is the most sanguine; but there is no question as to the certainty of the planter's great expectations being seriously disturbed by a change of the weather, the broker's by the speculative investments of his agent, and the buyer's by the idiosyncrasies of the consumers, who, having the whip-hand in the matter, may at any moment and for no reason at all, or perhaps against all reason, show a preference for coloured instead of white beans, or for large beans instead of small ones, and *vice versa*. A "bumper" crop would be hailed with delight by all parties as a

specific for that sickness of heart which comes of "hope deferred." Those interested in coffee are always living in hope of such a crop, yet, contrary to what is promised to those who live in hope, they often die in despair. How things have not turned out as they were expected, and how the signs of the times have proved delusive, are experiences very common among those who have to do with coffee.

"The eyes of fools are in the ends of the earth," the Wise Man tells us, but the coffee-dealer is no fool who keeps at least one eye looking round at least one half of the globe to see how Brazil is likely to affect India. Low exchange, for instance, ruling in Brazil would have to be taken into account to arrive at definite conclusions regarding East Indian coffee. Over-production in Brazil means the reducing to a non-paying figure of all kinds of coffee, for the world's market is affected by the fluctuations of the Brazilian market. Perhaps the sole exception to this fluctuation can be claimed in favour of selected and special lots of Mysore parchment coffee.

## THE GRAVE-YARD OF CAPITAL.

It is a fact that there is very little unburied or available capital in this District amongst the traders. I mean capital as it is understood in Europe, for here capital means land, there being no reserve of ready money kept on hand to meet sudden demands, or to satisfy the natural desire of investors to retain in their possession some of the profits of the cash capital invested by them. The consequence is that borrowers, who originally had to raise money for the import of coffee from Mysore, instead of repaying their loans by means of coffee, have to fall back upon their lands to help them; and unfortunate creditors in place of having, as they fondly imagined, a live investment, find themselves with a dead loan on hand, secured or otherwise by a mortgage. It is not that the brokers are dishonest or without good intentions, but it is simply the outcome of the unhealthy competition existing among themselves to get the coffee. The consequence of this is that at times the *Goudas* on the Ghauts receive advances from different brokers for about three times the produce. In other cases

advances are sent to the *Goudas* on their representations of the favourable prospects they have of a good crop. These may be blighted by a change of the weather when the money has been already laid out, and a return of it in the shape of coffee is impossible. The prospect of a "bumper" crop in the following season is deemed reason sufficient for the Mangalore broker to allow outstandings to remain for another year's account, and so on and so on, the natural consequence of which is that at the present moment Mysore and Coorg are the grave-yards of an enormous amount of Mangalore capital which is bound to rise up in judgment against those who have given their bonds and mortgages for it.

#### THE SYSTEM OF "FUTURES."

As I have already observed, native coffee, as distinguished from parchment, is bought for Continental markets under orders either from firms that sell direct to consumers, or from Home brokers. Here again speculation comes in. Under a system of "Futures," advances are made by our Mangalore brokers while the crop is still growing, and competition is so keen that the planter is actually begged to kindly accept money. Up to recent times such a thing as a bond or a mortgage as security, was deemed utterly needless, but now it is positively necessary to adopt a form of mortgage of the estates, or hypothecation of the crops, to cover advances. In any case the Ghaut planter has the whip-hand of the brokers. If it suits him he sends sufficient coffee to cover the first advances, but generally with a promise of a large consignment *if more money is sent*. This has been going on so long that I am of opinion that it would need an average crop of 14,000 candies, free of all advances, to cover the sum due by Mysore to Mangalore, at present prices.

#### THE UNLOCKABLE CASH-CHEST.

I fancy that in former years the men who first dealt in coffee successfully left the impression on the minds of his friends or imitators that coffee could be freely obtained for money sent to the Ghauts. Those who fondly hugged that delusion now find that their chief assets are outstanding advances on

the Mysore plateau, with, may be, estates mortgaged and left uncultivated till more money be lent. For the last twenty years I have constantly warned brokers of the danger of making Mysore an unlockable cash-chest, instead of beautifying their town by houses, gardens, and ornamental structures. Looking back I find that the people of Mangalore who have invested their money in coffee are poorer than they were in 1869. It must be understood, however, that those who deal in parchment coffee exercise considerably more care in conducting business; they are in no hurry to make advances, and before doing so they take care to enquire the estimated value of the estate, the worth of the crop on the trees, and even then their advances show considerable margins on the estimates.

#### THE ARABS FOLD THEIR TENTS.

The quantity of native coffee brought to this market during the current season was 11,745 candies, and of parchment 17,985 candies, the total value amounting to fifty lakhs. Prices ruled very low. The Arabs, who were formerly large buyers, can now buy American coffees at Jedda cheaper than on this coast, and are thus enabled to send the whole of their Mocha crop to the world's mart, London. Consequently competition among buyers of native coffee is considerably reduced, and in other respects local trade is damaged, as the Arabs were purchasers of rice, blackwood, and various other commodities, paid for in gold and silver, dates and dried fish. In 1897 as much as eight or ten lakhs of capital circulated in the Bazaar from their purchases alone.

#### PROFIT AND LOSS.

Now, it may strike some of my readers, from what has been said about coffee-brokers, that the profits must be very large to warrant such risks. I shall therefore endeavour to show how their legitimate charges turn out, say, for an investment of Rs. 10,000. Add ten per cent. to that for lender's interest, and you have Rs. 11,000 representing the total risk. Advances are usually at the rate of Rs. 100 per candy, but in unhealthy competition it is at times Rs. 200 per candy. Should the planter send

a hundred candies, it works out fairly well at a market-price of anything over the advanced amount. Add twelve per cent. for interest, Rs. 2 per candy for commission, and five per cent. for over-weight, and the return will be Rs. 11,900, showing a clearance of Rs. 900. But generally some coffee is kept back, and reckoning on twenty-five candies sent, which sold at even double the rate advances, we have Rs. 5000, +12% interest (Rs. 1200), +Rs. 2 per candy commission (Rs. 50), +5% over-weight (Rs. 250) = Rs. 6500, against a risk of Rs. 11,000. The balance becomes a dead lock-up, and a penalty is charged for short delivery, which is added to the next crop. This being of annual recurrence, eventually an estate owner may be made to sign an agreement, under pressure, to deliver more than the property can possibly yield under the most favourable circumstances, and yet he needs the same advances each succeeding year for upkeep.

In the foregoing I have not taken into account the cost of the broker's establishment or his own maintenance, while, to make the calculation as favourable as possible, I have shown as credit the whole interest on the total amount lent to the planter, whereas, of course, he only pays interest on the amount due and for the time held. The unfortunate broker goes on year after year paying interest, until his whole capital in lands is swallowed up. The equally unfortunate planter, to obtain funds to cultivate, in like manner year after year gives fresh promises of more crop and increases his indebtedness until he gets into a similar condition. In fact, without outside assistance from capitalists, I cannot understand how the business is possible when it reaches this stage, and yet there are many of my friends with these facts well-known, who are willing to accept the risks. This certainly was so some years back, but perhaps the examples of a few who tried in all honesty to do the business has been a salutary warning. In this matter, however, like Mark Antony, "I only speak right on, I tell you that which you yourselves do know;" in doing so I should be extremely sorry were I to hurt the feelings of any of my many friends among the coffee-traders and planters.

*E. B. Palmer.*

## PLACES OF INTEREST IN SOUTH CANARA.

### II. ULLAL AND ITS NEIGHBOURHOOD.

Ullal is on the south bank of the Netravati river, two miles from Mangalore, and has a population of about 10,000 souls, of whom nearly seven per cent. are Catholics. As it played an important part in the history of South Canara in olden times, having been the seat of a petty Jain prince, it presents almost as interesting a field for investigation to the antiquary as Mangalore itself. We shall visit in turn the several monuments that claim attention, and we are fortunate in having Della Valle as our guide to most of them.

1. About a mile to the south of Ullal ferry, on the left-hand side of the road leading to Manjeshwar, are to be seen the ruins of the fort and palace of Ullal. The place is called *Koṭeñ* (fort) by the people still. At present, however, nothing more appears but mounds of earth, about a quarter of a mile in length, enclosing an almost square area. The outlines of the old parapet and moat are easily traced yet, and the mounds of earth within the enclosure are evidently the remains of the palace. Six or seven wells were dug at convenient distances within the fortifications, but now all save one are dried up. It would seem that there was another line of defence outside the main works. Della Valle visited Ullal in 1623, and the following is his description of it as it then appeared:—

"I found it [Ullal] to be a large place in a beautiful position between two bodies of water—the open sea and the backwater—on a point of land which encloses the port. The position is therefore not only beautiful but could be strongly fortified also if it were in the hands of people who knew how to go about it. The place is quite unprotected, save on one side, towards the mouth of the harbour, where there is an insignificant wall and moat with two bastions of little value at the extremities. The entrance is by a gate in this quarter. There is a passably good bazaar, where, besides the necessaries of life, are to be found many white and striped woven stuffs made in Ullal itself, but of the coarse texture used by country people. Towards the southern extremity

there is a fairly pleasant wood, and at its end there is a large temple built in an isolated position, and apparently held in great veneration by the people. Ullal has a mixed population of Hindus, who practise cremation, and of Malabar Moplahs. A mile, or a little less, to the south of it stands the royal palace in the midst of the woods, where the Queen lives whenever she comes. It is on a grand site, surrounded on all sides by a wall and moat, but of little strength. At the entrance there is a gate with a roofed area, where the guard is stationed, and inside this there is a large open space like a court-yard or piazza. Then you come to the dwelling-house with another gate, but I could not see what it was like inside, as the court was not then there; nevertheless the whole place had an indefinable air of rude majesty. The rear of the house is closed in by a very thick wood, which might serve as a pleasure resort or as a place of retreat in case of need. From the front of the palace one can go all through Ullal by a road lined continuously by houses and hamlets. Having seen everything, and without dining or stopping at all there, I returned to Mangalore, there being always a boat, called a ferry boat, in readiness to carry people to and fro, by which I crossed the short expanse of the width of the harbour and regained my residence to rest at home."

2. About two miles to the south of the palace of Ullal is the temple of Somnath mentioned by Della Valle. It is in about a furlong from the road, to the right as you go to Manjeshwar, and crowns a romantic hill bathed by the sea on the western slope. The temple is surrounded by a strong wall raised on the top of the hill, with only three bastions, as the enclosure is not quadrangular. At the northern side of the hill there is a bare rock into which steps have been cut leading from the foot of the hill to the top, but those nearest the top are covered with earth. More to the east there is another flight of large stone steps, not cut into the rock, which lead to a large tank at the foot of the hill. There is another flight of smaller steps to the south-east, leading to a kind of covered portico where there is the principal entrance to the temple. Encircling the principal temple are eight small ones, each containing its idol, and

remarkable, especially one of them, for the fine sculpture with which they are adorned. The designs worked out are chiefly mythological, and are set off with very elegantly carved flowers--roses, lilies, etc. There is a cornice that attracts the attention of a European particularly, as it is adorned with a number of beautiful heads of angels such as are seen in church ornamentation in Christian lands. It is said that similar ornamentation is to be seen in Buddhist temples also. However that may be, their origin is most likely to be traced to some European artist. There is a tradition extant of a Florentine sculptor who visited India in the fifteenth or sixteenth century and taught the natives something of his art. In other respects there is no striking difference between this and other Hindu temples. Della Valle tells us that the Queen of Ullal was a worshipper of Somnath, so it is not unlikely that this temple was for the use of royalty. From the nature of the building and the works erected about it, it would seem to have served the double purpose of a place of worship and a fortification.

3. About six miles to the south of Ullal ferry are to be found the ruins of the fort, palace, or temple of Uchil. It may be that in this case it was all three at once, a not uncommon combination in the days of old. They are on a hill close to the sea, about an hour's walk from the road and very near one of the nine or ten rivers that have to be crossed between Ullal and Kasargod. On the very summit of the hill there is still preserved a building covering about thirty square feet, to which a fine series of stone steps leads. The steps are enclosed on both sides by two huge granite stones sculptured finely in the style of those seen at the temple of Somnath, but more elegant still. There is something about this building that makes one inclined to think that it was the smaller part of a large building that now no longer exists. A wall as high as the temple itself surrounds it on three sides. At a short distance there are ruins of another building and of a wall that surrounded the whole. The position is a commanding one, and it was tolerably well fortified by a wall and a moat. Della Valle does not speak of it. The received opinion is that it was the stronghold

of some raja, or perhaps of the Queen of Ullal herself.

4. Another place that figures prominently in our local history is Manel. Although at a considerable distance from Ullal, it has nevertheless a close historical connection with it. It bore the same relation to Ullal as Windsor does to London, *si magna licet componere parvis*, and was the Queen's ordinary place of residence. The village is on the right bank of the Pulani river, about an hour's walk from the Gurple travellers' bungalow. Della Valle seems to have been greatly interested in the place, for he has left us the following minute description of it, along with the ground-plan of the royal abode. "The royal place," he says, "or to call it by its right name, the royal cabin, is reached by a gate of the kind ordinarily seen in our vineyards round Rome, and is situated in a field that is separated from the neighbouring holdings by a low hedge. When you enter by the gate you pass along a good avenue with a large, flat piece of tillage on your right. At the end of this the avenue turns to the right and brings you in front of the royal mansion, which commands a view of the field. The entrance to the palace is half-way down from the turn of the avenue, and is reached by a wooden staircase of seven or eight steps leading up to a verandah running the whole length of the front of the house. This verandah is clean, the floor daubed with cow-dung, according to the usage of the country, and the walls smooth and coloured with a dirty red in common use here. The supports of the verandah are large square beams of wood, which being very short give the building the squat appearance which is noticeable in all the buildings of the country. This style of architecture is affected, I believe, on account of the great heat of the climate, which puts a premium on shade and makes a place that is dark and cool more prized than one that is airy and lightsome. In front of the steps in the middle of the verandah there is a little wicket guarding the only entrance to the interior of the palace, the first chamber of which is a long narrow room." Della Valle then goes on to give an account of his audience with the Queen and with her son, the heir-apparent. As he was not allowed to visit the other apartments

of the palace, he confined himself to a general description and says that they were built of mud and thatched with native grass and *cadjan*. It was by a great concession that he was allowed to enter the precincts of the palace at all, for he tells us that all the spots profaned by his presence were religiously purified by an ablution of cow-dung immediately after. Before returning to Mangalore he visited a temple dedicated to Naraina, which stood on an elevated site near the royal residence.

"It was a wretched building," he says, "like the rest in the place, and covered with a roof of palm leaves, the whole being in keeping with the surroundings. Descending then towards the road which leads to the river close at hand, I saw on a hill a little off the road, something that looked like a square chapel, but instead of walls there was a palisade of wood roofed overhead. My interpreter told me that the Queen had built it for an idol inside dedicated to the devil, whom those miserable people still worship for the fear that they have that he might do them harm. Having heard this outlandish story, although it was nothing new to me, I said I wanted to go to see it in order to have it to say that I had seen with my own eyes an idol of the devil to which worship is paid. My Brahmin interpreter told me he would never set foot in the place, because many devils live there, and they might do me some harm; and he strove by all means to dissuade me from going. I told him that I had no fear of the devil, that he could not injure me in the least, and that he also might be as confident as I was, so that we might go forward with light hearts and in fear of nothing. When he saw me determined he accompanied me to the foot of the hill and showed me the way, but I strove in vain to make him go a step further, for he would keep at a distance, repeating that he would not go near the place, he had such dread of the devils. Going on by myself, I said that if that scoundrel of a devil had any power let him do his best, that I was his enemy, that I did not care a button for him and that if he let me go and scot-free it was a sign that he could not do anything. Thus bidding him defiance, and calling on the name of Jesus, at which Heaven, Earth and Hell bend the knee, I climbed the hill. When I came

to the chapel, there was not a soul there, so I opened the door and entered. I found standing on the level floor an idol of white stone, of colossal size but roughly carved. The figure was not as we ordinarily represent the devil, but that of a young man, well built, and with a high round diadem on his head in the style of the country. From each arm there branched out two hands, one pointing from and the other towards the body. In the projecting hand of the right-arm he held a weapon, which I took to be an Indian dagger, one of which I had about me. In the corresponding left hand he had something round, but I could not make out what it was. In the other hands he had I do not know what. Beneath him was a statue of a naked bearded man on all fours like a beast, on which he sat astride as if riding. To the right of the idol was the trunk of a large tree yet attached to its roots and apparently dry. It was not very high, and was to all intents and purposes the remains of a large tree that had grown there and had either been felled or had withered gradually, so that only that much remained. I am of opinion that this tree had been the abode of the devils that infested the locality and made things so unpleasant for the people that the Queen, in order to abate the nuisance, was induced to build the temple and to dedicate the idol to Brimor, the name given to the lordly devil who was king over the thousands of devils that plagued the neighbourhood. The people of the place confirmed me in my opinion, for they call the tree in their language *Bùto*, that is, devil. When I had inspected everything I spat in the face and all over the person of the idol, and going out I returned to my lodging scolding my Brahmin for his cowardice, and calling to witness the truth of my religion, seeing that a devil so powerful and dreaded, into whose house I had gone to heap every indignity upon him, could do nothing to avenge himself. To this my Brahmin Narsu knew not what to say.

"With regard to idols, I was told in Manel that the Queen of Ullal, and her ancestors from time immemorial, adored and had for principal god an idol called Putia Somnata, which I was informed was the same as Mahadeu. The god is represented by a round figure like the pillar used

for a landmark, rounded at the top, as I had already remarked they represent Mahadeu in Cambay, and in other places they picture the sun."

Manel seems to be either an abbreviation of *Manelli*, or *Maneyalli*, = in the palace; or from *Manal* = sand, earth, the place being famous for its pottery. The temple that is to be seen there now has many things about it that coincide with Della Valle's account, but the place he described was on an elevation, whereas the present one is not.

5. Other antiquities deserving a passing mention are three stone slabs sculptured with effigies and inscriptions. One of these is lying in the bazaar of Ullal and has an inscription in Canarese that is almost illegible. The figures discernible are of a lion, the sun, the moon, and two scimitars. The sun and the moon may have some relation to the Lunar and Solar dynasties. A similar slab is to be found in the casuarina grove to the north-east, and another in the bazaar near the ferry. Near the temple of the monkey-god Hanumanta, there is an open portico with a pillar in the middle, at the bottom of which there is a flat stone with a groove.

(To be continued.)

#### THE MOONLESS DEEP.

The heavens stood gazing with a hundred eyes  
To catch the secret of the ocean's march;  
But, hushed in studious silence and disguise,  
The deep stirred not beneath the mute bright arch.

Like some vast thought in Contemplation's mind,  
Too calmly pondered for the sound of speech,  
The mighty ocean, in the fallen wind,  
Lay motionless unto the furthest reach.

August in silent sorrow at the fate,  
That his pale mistress smiled not from above,  
The deep did to the skies his breast dilate,  
Suppressing still his secret plaint of love.

Joseph Saldanha.

## LAND TENURES IN THE NATIVE STATES OF WESTERN INDIA.

### II. THE GRAS TENURE OF GUJERAT.

6. The *Gras* tenure of Gujerat is similar to the Jareja tenure of Kutch, which was treated of in the June number of this *Magazine*.  
Geography and divisions of Gujerat.

The province of Gujerat is bounded on the west by the Arabian Sea, on the north-west by the Gulf of Kutch, on the south by the Nerbudda river and the Arabian Sea, and on the east roughly by a semi-circle drawn from the head of the Gulf of Cambay, with the radius ending at the mouth of the Nerbudda. It has two divisions, viz., *Mainland* Gujerat (Gurjarashtra), or Gujerat as it is now called, covering about 45,000 square miles with a population of 6,900,000; and *Peninsular* Gujerat (the ancient Saurashtra and modern Kathiawar), with an area of about 27,000 square miles and a population of 2,350,000. The province of Kathiawar is under the control of a Political Officer and consists of five first class states—Bhavnagar, Dhrangadra, Gondal, Junagad, Morvi, and Navanagar—and seven second class states—Dhrol, Jafarabad, Limbdi, Palitana, Rajkot, Wankaner, and Wadhwan—all enjoying unlimited civil and criminal jurisdiction. There are 181 other smaller states, varying from Porbandar, (with an area of 600 square miles and a population of nearly 100,000, yielding a yearly revenue of four lakhs) to petty states of a village or even a fraction of a village.

Gujerat proper is divided into three agencies—Palanpur, Mahi Khanta, and Rewa Khanta. The Palanpur agency consists of the two first class states of Palanpur and Radhanpur, and ten petty states. The Mahi Khanta agency consists of one first class state, Idar, and thirty-four petty states. The Rewa Khanta agency embraces six states with full jurisdictional powers, namely, Rajpipla, Balasinor, Bariya, Chota Oodeypur, Lunavada, and Sunth; and about seventy-five other petty states. Several of these smaller states exercise no civil or criminal jurisdiction whatever, but are grouped together under political divisions called *Thanas*, each presided over by a *Thanadar*, who exercises civil and

criminal jurisdiction over them. In the other states with limited jurisdiction, the Residuary jurisdiction, as it is called, not vested in the Chiefs, is in the hands of Political Officers appointed by the British Government. But the Chiefs of all states have uncontrolled administration of the state revenue.

7. The main feature of the *Gras* tenure is that where the *Grasia*, or holder of the land, is not an independent Chief or Talukdar paying direct tribute to the British, but is tributary or vassal to another chief, he enjoys absolute dominion over his land, but under certain conditions, one of which is that of military service when it is required. This is also a feature of the Jareja system and bears a striking resemblance to the Feudal system of Western Europe in the Middle Ages. Several authors have laboured at finding the analogue of the European Feudal system in India. Colonel Tod devotes five chapters of his valuable work, *The Annals and Antiquities of Rajasthan*, to a comparison of the military system peculiar to the Rajputs and the Feudal system of Europe, between which he traces several analogies. The Hon. Mountstuart Elphinstone, a former Governor of Bombay, as well as Sir Alfred Lyall in his *Asiatic Studies*, and others, also treat of this subject; but this reference to it must suffice for the present.

8. To understand the rise and growth of the *Gras* tenure it will be necessary to review briefly the history of Gujerat, which divides itself into four periods:—

The growth of the *Grasia* Tenure.

I. THE EARLY HINDU PERIOD, during which several Rajput and other Dynasties ruled in the province, up to A. D. 1297.

II. THE MUSSALMAN PERIOD (1297-1760), (a) under the early Mussalman governors (1297-1403), (b) under the Ahmedabad kings (1403-1573), (c) under the viceroys of the Moghul emperor (1573-1760).

III. THE MAHRATTA PERIOD (1760-1819).

IV. THE BRITISH PERIOD (since 1819).

Under the early Hindu dynasties, as the tides of conquering tribes poured over the country one after the other, the old rulers do not appear to have been always swept away. The policy adopted by

and in 1640, after a sudden and successful revolution, Portugal had her dominions and government restored to her, but found herself much shattered and weakened, and with the legacy of a powerful maritime enemy, the Dutch, who had openly revolted against Spain in 1566, and declared their independence in 1581. The Dutch, freed from the yoke of Spain, entered on a career of maritime enterprise and naturally turned their arms against the Portuguese colonies at the time under Spain. After shaking off the Spanish yoke, Portugal found her empire in the East a defenceless prey to the enemy she had inherited from Spain. The English, moreover, began to compete for the trade of the East at the commencement of the 17th century, and in 1612 opened a factory at Surat. Such then was the situation which Kanara had to face at the dawn of the 17th century, the Bijapur and Ikkeri Princes vying for supremacy in it, and the English and the Dutch threatening Portugal's command of the sea. We have before us, therefore, a very complicated skein of events.

60. To proceed, then, with the course of events in Kanara, we have to begin with a war at Mangalore in the years 1617 and 1618 between the Queen of Ullal, assisted by Venktappa Naik, the Ikkeri King, on the one hand, and on the other the Chief of Banghel, the Queen's divorced husband, assisted by the Portuguese. Salvador Ribeiro, who was placed in charge of the Portuguese expedition, took the field against 11,000 Kanarese troops and utterly routed them with heavy loss to the enemy. The Chief of Banghel being unable to protect his fort against the attacks of Venktappa's troops, made it over for defence to the Portuguese, and Antonio de Saldanha was placed in its command. The garrison under him was however hard pressed by the enemy, and being in need of succour, Don Francisco de Menezes was sent with reinforcements. This force was attacked on landing by the Moors, who gained at first some temporary advantage but were ultimately repulsed. A force of 300 Portuguese and 1000 natives was then left behind to keep the people in subjection. Shortly after this, the garrison at Banghel was again attacked by a party of Kanarese troops. An expedi-

tion was despatched by the Viceroy to relieve them under the command of Francisco de Miranda Anriques. On the way to Banghel a sharp engagement ensued between the Portuguese and the Kanarese troops, in which the former lost 800 and the latter 4000 men. The Portuguese captured the Fort at Banghel, but the Queen of Ullal was able to despatch assistance to Venktappa Naik. In the engagement that followed, which was a very severe one, both sides lost heavily; but the advantage is claimed to have been on the side of the Portuguese. Anriques then made an attack on the fort of Ullal, but was repulsed and forced to retire. At the beginning of the year 1680 Venktappa Naik fell suddenly upon Luis de Britto de Mello, when carrying relief to Anriques, and killed both those officers together with 180 Portuguese soldiers and over sixty slaves. The result of this engagement was that the Portuguese had to evacuate their position at Banghel, and its Chief fled to the Court of the Chief of Kasaragod.

61. Seeing the fruitlessness of carrying on war with such a powerful chief as

Embassy to Ikkeri.  
Della Valle's travels.

Venktappa Naik, the Portuguese determined to send an embassy to Ikkeri with a view (1) to obtain facilities for trade on the coast of Kanara, (2) to obtain the restoration of the Chief of Banghel. We have an account of the journey of this mission from the pen of the famous Roman traveller Della Valle, who accompanied the embassy in a private capacity. Della Valle was a keen observer of events, and his account throws much interesting light on the state of Kanara at this time. The Portuguese mission sailed in a fleet as far as Honavar, whence they sailed and rowed in boats up the Garsappa river as far as the old city of that name. "The city and palace," writes Della Valle, "had fallen into ruin and were overgrown with trees; with nothing left but some peasants' huts. Nine miles beyond Garsappa the country was most pleasant, the waving land covered with leafy forests, crossed by beautiful streams whose shady banks were green with bamboos and gay with flowers and creepers." It was the most beautiful country the Roman traveller had ever seen. Yet the place by which Della Valle and others who followed him were so filled with admiration is visited by so few! After leaving this

enchanted land, the party ascended the Ghauts and were soon at Ikkeri. But the embassy was fruitless, for Venktappa Naik undertook only to pay the Chief of Banghel 7000 pagodas annually on condition he lived either in Venktappa's dominions or in some place where he could be under the surveillance of the Portuguese, a condition which they knew would by no means be accepted by the Chief of Banghel; and secondly, the trading facilities which were sought for by the Portuguese were refused, because they had refused to send ships to Venktappa Naik's ports to buy pepper. The embassy then left Ikkeri, and a courier was sent to the Banghel Chief. Della Valle accompanied him as far as Dharnapuram, and from there he rode to Barcelore with an equipage of only one or two attendants. He declares he found Kanara a safer country to travel than his own mother-country: so highly respected was the Ikkeri king, and his hold on the country was so great that there was no fear for travellers from highway robbers or dacoits. Barcelore was divided into higher and lower Barcelore, the former belonging to Venktappa Naik and the latter (Kundapur) to the Portuguese. In higher Barcelore Della Valle found "a fair, long, broad, and straight street, having abundance of palmettos and gardens, with ample evidence of good quarries and a considerable population." From Barcelore he sailed for Mangalore, which he describes as follows:—"Mangalore stands between Ullal and Banghel, in the middle of the bay right against the mouth of the harbour, into which the fort extends itself, being almost encompassed with water on three sides. It is but small, the worst built of any I have ever seen in India, and as the Capitan told me one day when I visited him, should rather be termed a gentleman's house than a fort."

The church of Del Rosario was then inside the fort. A short distance north of the fort was a small river fordable at low tide and crossed by an old stone bridge. On the other side of this river were the territories of the Banghel Chief, whose palace had been destroyed by Venktappa Naik, though the bazaar and the market place still remained. Della Valle gives a detailed account of the war described above between the Chief of Banghel and the Queen of Ullal, in which the Portuguese and Venktappa Naik took part. As

regards the Portuguese in general Della Valle writes: "I have mentioned this occurrence at length . . . to make known to all the world the demeanour of the noble Portuguese nation in these parts, who indeed had they but possessed as much order, discipline and good government as they have valour, the loss of Ormuz and other sad losses would not now have to be lamented, but they would most certainly be capable of achieving greater wonders. But God gives not all things to all."

62. A lack of discipline and administrative capacity, combined with the disastrous policy followed by the Portuguese, which we have already noted, greatly contributed to the decline of their power in the East, but their final downfall was brought about by the Dutch. These enterprising people crippled the Portuguese power by first capturing Malacca in 1641, then Ceylon in 1658, and latterly Cochin and other settlements on the Malabar coast in 1662. This last event gave the death-blow to Portuguese dominion in Kanara, and their factories on that coast were left to their own fate. We have very meagre accounts of the direct connection of the Dutch with Kanara. They seem to have visited and traded with Honavar as far back as the year 1600, and soon after to have established a factory close to the Portuguese fortress. About 1650 Schultzen, a Dutch traveller, describes Honavar as once celebrated for trade and shipping and now much weakened, as the Portuguese had drawn all trade of the Coast to Goa. They had still two churches, one dedicated to St. Antony and the other to St. Catherine. Many Portuguese *Casados* (married settlers) lived there in great luxury. The Dutch writer also mentions that large number of the Kanarese along the Coast had allowed themselves to be baptized and instructed in Christian doctrine, and that there were many churches and converts. The Portuguese had soon however to leave these Christians without their protection and even without priests. We shall, in the next number of the Magazine, have to notice the miserable condition of these Christians and the measures taken for the revival of the Portuguese power in Kanara.

(To be continued.)

Jerome A. Saldanha, B. A., LL. B.

the Hindu kings was to carry on the administration not only by means of the ordinary official governors, but even by maintaining the old chieftains, except those who proved recalcitrant, as hereditary governors. To them was granted the fullest measure of autonomy in the internal affairs of their territory, with the sole obligation of paying tribute and rendering military service to the paramount power. These almost independent chieftains retained their old names of Raja, Rana, Raval, and Jam, and were wholly distinct from those landed proprietors who were descendants of the old petty tribal chiefs subject to the direct control of the Crown, who however retained their hereditary right to succeed to the portion of territory retained in their hands. These latter were called *Grasias*, or owners of a *Gras* or mouthful, the name given to those who held a portion of land or revenue subordinate to a chief. Besides, under the peculiar custom prevailing among the Rajputs, all the cadets of a chief's family, the *Bhayad* or brotherhood, are entitled to a share in the ancestral property as their patrimony. Hence we find from the most ancient times traces of three kinds of hereditary landed proprietors holding land as vassals of the ruling chief: (1) the descendants of ancient chieftains reduced to vassalage and made tributary, (2) the descendants of ancient chieftains reduced to subjection, who held their lands from the king, and (3) the *Bhayad Grasias* who acquired land by right of their kinship to the chief.

Under the Ahmedabad kings Gujerat was divided for administrative purposes into two parts, one called the *Khalsa*, or crown demesne, was under the direct control of the central authority, and the other was under that of its former rulers who had either voluntarily or by force become vassals and tributaries of the Ahmedabad kings. As this tribute was difficult to exact, the Gujerat Sultans adopted the *Mulkgiri*, or Revenue Raid system, to collect it by military force. Under the Moghul Emperors the land administration was somewhat improved. The old hereditary chieftains holding their territory as tributaries were called *Zemindars*, and a distinction was made between the quasi-independent chiefs who still held their titles of Raja, Raval, Rao, or Jam and those who under the Hindu regime were called *Grasias*. The latter were reduced by the

first Moghul Emperors almost to the condition of villeins, but in 1420 the agrarian disturbances that occurred in Gujerat forced the Emperor to re-grant the ancient landholders a quarter of their former village lands as hereditary possessions. The portion thus granted was called a *Vanta*, or share, and the holder a *Vantadar*; while the portion reserved to the crown went by the name of *Talpat*.

Besides the Zemindars there was a second class of landholders who were viceroys, governors, and nobles, to whom large tracts of land were assigned for the support of their dignity and for the maintenance of a contingent of troops or as a reward for service. These service-lands were called *Jagirs* and their holders *Jagirdars*. Several village officers, such as the *Patel* (headman), the *Havildar* (watchman), and the barber were also granted small pieces of land during the Mahomedan period, for which they paid *Santhi vero* or *Chula vero*, plough or hearth tax. But their position had nothing in common with the classes of landholders under consideration. Another large class of landed proprietors under the Hindu and the Mahomedan rulers were the holders of land on religious and charitable bequests or on deeds of gift. There were thus at the close of the Mahomedan period three classes of landed aristocracy, apart from the quasi-independent chiefs, in Gujerat: (1) Jagirdars, (2) the smaller Zemindars or Grasias, (3) the Bhayad Grasias, and (4) the holders of land on *Inam*, or religious and charitable bequests.

On the disruption of the Moghul Empire after the death of Aurangzib in 1707, anarchy reigned supreme in Gujerat. The chiefs oppressed their vassals and enlarged their territory at the expense of the weaker chiefs. Many of the enterprising Jagirdars, Grasias, and Inamdars acquired lands from their neighbours and became so powerful as to become practically independent. The weak and timid gave up their lands either altogether or in part and put themselves under their protection and were called *Mulgrasias*, that is, originally Grasias, in contradistinction to the Grasias who were or had become independent. For nearly a century Gujerat was the theatre of internecine war and bloodshed, until the Mahrattas invaded the country and levied tribute on all the chiefs.

(To be continued.)

## OUTLINES OF THE HISTORY OF CANARA.

II.—THE COMMERCIAL HISTORY (*continued*).

56. After the capture of Mangalore in January 1568, the Portuguese fleet sailed to Honavar and plundered the town in punishment for the refusal of the Queen of Garsappa to pay her tribute. They then built a fortress on the Honavar river, which made the Honavar factory the most important Portuguese emporium of trade in North Kanara. Barcelore (Basrur) was next attacked and taken, and a fortress was erected in the lower part of the town, which was henceforth known as Lower Barcelore (the present Kundapur). The command of the fortress was given to Antonio Boethelo. The terror which the Portuguese excited in the Native chieftains of Kanara by these acts was availed of by the Sultan of Bijapur to induce them to league with him, the King of Ahmednagar and the Zamorin of Calicut for the purpose of annihilating Portuguese power in Western India. In pursuance of their plans, the Queen of Garsappa attacked Honavar by land while the fleets of Calicut and Bijapur attacked it by sea. A force of 6000 Kanarese troops besieged the Portuguese fort at Barcelore, and a captain of the Zamorin sailed with a fleet to assist the Queen of Ullal in assailing the fort of St. Sebastian at Mangalore. Though hard pressed at Cheoul and Goa by the Bijapur and Ahmednagar fleets and forces, the Portuguese by their extraordinary valour and brilliant manœuvres were able to send succour to the garrisons at Honavar, Barcelore and Mangalore, and their enemies were everywhere repulsed. These successes saved the Portuguese from the greatest danger that threatened them since their settlement in Western India.

From this time till the close of the 16th century there is nothing in the history of the Portuguese in Kanara worthy of record. The beginning of the 17th century found them in command of the following five factories in Kanara:—Anjediva, Honavar, Bhatkal, Barcelore, Mangalore.

57. Before we proceed with the march of events in Kanara in the 17th century, we might take a broad survey of the dynasties of kings and

The League against the Portuguese.

chieftains that ruled in Kanara or exercised supremacy over it about this time. We have seen that about the close of the 16th century there arose on the ruins of the mighty Vijayanagar Empire, the powerful dynasty of Ikkeri or Bednore princes, who, after overthrowing the Queen of Garsappa in 1608, reduced to subjection the whole of Kanara from the Mirjen or Tadri river to Kasaragod, and were called the kings of Kanara. Their rule lasted till the year 1763. From the year 1570 the portion of Kanara north of the Mirjen river and above the Ghauts was held by the Chiefs of Sonda, who were an offshoot of the Vijayanagar dynasty. But for nearly a century, till the year 1675, they were tributary to the Sultans of Bijapur, and thereafter to the Mahratta rulers. The other minor local chiefs at the opening of the 17th century were (1) the Desais of Karwar, who held the country round about that place as hereditary Governors under Bijapur, (2) the valiant Queen of Ullal, (3) the Chief of Banghel (or Bangher) who married the Queen of Ullal, but was soon divorced from her, and (4) the Raja of Nileshwar.

58. Turning our eyes from India to Europe, we find that the 16th century closed with the death, in 1598, of Philip II, who ruled over perhaps the most extensive empire that ever existed. This empire embraced Portugal with her vast dominions in Africa and Asia, which, owing to the failure of direct succession on the death of Don Sebastian in 1578, had been claimed as of right and annexed by the Spanish monarch in 1580. This great sovereign governed his vast empire with an amount of energy, firmness, tact and watchfulness that showed a man of extraordinary power and force of character, and amidst all his cares his attention to even the pettiest details is proved by the keen interest he evinced in the fortification of the towns in Kanara. Writing about this province in his correspondence with the Viceroy Mathias de Albuquerque, published in the *Archivo Portuguez Oriental* (Vol. III.), he alludes to Mangalore frequently and urges the Viceroy to make it the best fortified place in South Kanara, an order which was never executed. With the death of Philip II. in 1598, began the downfall of the Spanish Empire,

The situation in Europe.

The situation in Western India at the dawn of the 17th century.

# THE MANGALORE MAGAZINE.

MANGALORE, CHRISTMAS, 1899.

*This Magazine is published chiefly to further the interests of the College, its graduates and undergraduates, and incidentally those of Mangalore and the District of Canara. It is intended to serve as the organ of the College and the record of its doings, as well as a bond of union between its present and past students. Being principally devoted to matters of local interest, it must rely for patronage on the alumni of the College and the people of Mangalore, and these are urged to give it substantial support. Upon the favour and encouragement it receives must largely depend its programme for the future.*

## The Editor's Chair.

WITH this number the Magazine presents its Christmas greetings to its patrons and readers for the third time. It has been before the world for two years, and the favour with which it has been received makes it take heart of grace to live a year longer and to survive the nineteenth century. Should it be its good or bad fortune to die young it will be a sign of the favour, not of men but of the gods, and we

Can but recall the sad old truth,  
So often said and sung,  
That brightest lives fade first, and those  
Whom the gods love die young.

We respectfully invite the attention of our readers to the memoir of Father Beschi in the present issue, from the pen of Mr. J. E. Saldanha, B. A. It is time that due credit should be given to our great litterateur of Southern India. We are glad to learn that finally we are to have what we trust will be a worthy biography of this really great man. Mr. Palmer continues his interesting paper on Mangalore's great staple of trade, Coffee. What he says deserves special consideration just now that we hear such ominous reports about the prospects of the trade. In the Easter issue we hope to print

an account of his visit to the Garsoppa Falls, the Yosemite of Kanara, so little known and so seldom visited. Father Maffei's *Places of Interest in South Canara* takes us over the familiar ground of Ullal and its neighbourhood, and Mr. Jerome A. Saldanha continues his valuable contributions to our local history.

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The articles in the second part of the Magazine will be found to be of the usual varied interest. That on *Snakes and Snake-bites* will appeal to a greater number and prove of more general interest than did its predecessor on the Eucalyptus. Father Kingdon's lecture on *English Pronunciation* appears in our pages, we believe, for the first time in a public print. It is in good season just now that it is proposed to make Pronunciation a part of the University examinations. Father Kingdon was a man whose scholarly attainments and a quarter of a century of experience as Prefect of Studies in an important college gave him a right to speak with a certain authority on the subject. In the second part of his lecture, which we must hold over for the Easter issue of the Magazine, he takes us through the pronunciation of the vowels and of the consonants that present peculiar difficulty.

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The sum handed in for the Father Ryan Memorial amounts to close upon Rs. 200. About double that amount will be required. It is hoped that intending contributors will send in their contributions as soon as possible, so as to have the memorial tablet set in its place some time during the coming year.

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We have to acknowledge with thanks the receipt of the following exchanges sent to us since our Michaelmas issue:—*The Georgetown College Journal, The Tamarack, The Stylus, The Xavier, The Fordham Monthly, The Stonyhurst Magazine, The Notre Dame Scholastic, The Dial, La Revista Catolica, The Madonna* (Irish and Australian), *The Pilot, The Agra College Magazine, The Times of Malabar, Catholic Opinion, The Franciscan Tertiary, The Messenger of the Sacred Heart* (Irish and American), and *The Deccan College Quarterly*.

## College Chronicle.

**September 28th, Thursday.**—Father Joseph Vandelli, Prefect of Games and Discipline in the College, was drowned in the Netravati river at Feringapet, at 11 o'clock A. M.

**September 29th, Friday.**—Michaelmas Day. About 9 o'clock this morning Father Vandelli's body was recovered from the river and brought to Jeppu Seminary for burial. The funeral service was held at 5 o'clock in the afternoon, and the interment took place immediately after, a great concourse of people attending.

**September 30th, Saturday.**—There was a Solemn High Mass of Requiem in the College Church at 9 o'clock for the repose of the soul of Father Vandelli. The College students attended it. Schools were reopened immediately afterwards.

**October 1st, Rosary Sunday.**—This morning His Lordship the Bishop conferred the order of Deaconship on three former students of the College in Jeppu Seminary. They were Revv. Raymond Mascarenhas, Salvador Vas, and Joseph Menezes.

**October 2nd, Monday.**—Feast of the Holy Guardian Angels. This being the patronal feast of the Junior Students' Sodality, there was Solemn High Mass at 7 o'clock. In the afternoon at 4 o'clock the Rosary was chanted, after which Father Gonsalves preached. Solemn Benediction followed.

**October 15th, Sunday.**—Feast of St. Teresa. In the afternoon at 5.30 o'clock Father Corti gave a lecture in the Sodality Recreation Hall on "Seringapatam," at a meeting held to commemorate the centennial year of its capture by the British and the end of the fifteen years' captivity of the Christians of Canara.

**October 23rd, Monday.**—The Shepherd S.S. *Brahmani* arrived in Mangalore at 5 P. M. from Bombay. Fathers Colombo and Perini and Brother J. Zamboni were passengers by it. They succeeded in landing at the Bunder at 8 o'clock, where a number of Fathers and students from the College were waiting to welcome them. The *Brahmani* experienced bad weather on the voyage and was detained fifteen hours off Mormugão by a storm.

**October 28th, Saturday.**—Father Vandelli's Month's Mind was marked to-day by the distribu-

tion among the students of a memoir of the deceased Father printed at the expense of the College Cricket Club, as was testified by the following dedication:—



SODALITAS . VNDECIM . ADOLESCENTIVM  
 PILA . CLAVAQVE . LVDENTIVM  
 MANGALORE . IN . LYCEO . ALOISIANO  
 IOSEPHI . VANDELLI . E . SOC . IESV  
 DESIDERIO . MOESTISSIMA  
 NARRATIONEM . EIVS . OBITVS . ET . FVNERIS  
 TYPIS . EDENDAM . CVRAVIT  
 VT . ESSET . GRATI . ANIMI . ET . AMORIS  
 QVALECVMQVE . TESTIMONIVM  
 ET . CONDIPVLS . MNEMOSYNON . PERENNE  
 TAM . CARI . CAPITIS

**October 29th, Sunday.**—In the afternoon after Benediction there was a meeting of the Students' Sodality in the College Hall, at which Father Perini was introduced as its Director in place of Father Bartoli who held the office for three years.

**October 30th, Monday.**—A fine specimen of the Russell's viper (*Daboia elegans*) was killed in the College grounds in the afternoon. It and the cobra (*Naja tripudians*) are the two most common and deadly poisonous snakes found in India. Exactly a twelvemonth ago a cheetah was found drowned in a well in Mrs. Juliana Coelho's compound, just under the College premises.

**November 1st, Wednesday.**—The Feast of All Saints. The students of the Matriculation class made their annual pilgrimage to the Shrine of Our Lady of Pompei at Urwa in the afternoon.

**November 7th, Tuesday.**—Mr. J. H. Stone, Acting Inspector of Schools, Western Circle, began his inspection of the College to-day.

**November 8th, Wednesday.**—Father Q. Sani, S. J., of Calicut, one of the pioneer band of Jesuits who came to Mangalore, December 31, 1878, arrived by the British India S. S. to-day and was a guest at the College.

**November 14th, Tuesday.**—The Rector, Principal, and several Fathers from the College attended a meeting of the Government College Literary

Society at 6 P. M., when Mr. T. E. Moir, B. A., I. C. S., Assistant Collector, delivered an address on "Life in an English University." Mr. J. H. Stone was Chairman of the meeting and took occasion to advocate the revival of the Inter-School Gymkhana. Mr. Mark Hunter, Principal of the Government College, spoke in the same cause, and Mr. D. D. Murdoch, our new Collector, evinced his interest in it by attending the meeting.

**November 18th, Saturday.**—The Students' Literary Society held its meeting at 6 P. M. in the Ganapathi Middle School, under the Chairmanship of Mr. Mark Hunter, Principal of the Government College. The chief item on the programme was an address on "Student-life in America," by Father Moore, Principal of St. Aloysius' College.

**November 26th, Sunday.**—The Feast of the Presentation of the B. V. M., the patronal feast of the Senior Students' Sodality, was celebrated to-day with a Solemn High Mass at 7 A. M. The Rev. Father A. Lucchini, S. J., Rector of Jeppu Seminary, was celebrant, and Fathers Perini and Bartoli were deacon and sub-deacon. After Solemn Vespers in the afternoon Father Bartoli received a number of candidates into the Sodality. The sermon was preached by Father Gonsalves, and then followed Solemn Benediction given by Father Moore, assisted by Father Perazzi and the Rev. D. Gioanini of Jeppu Seminary, as deacon and sub-deacon. Immediately afterwards there was a meeting of the members of the Sodality in the College Hall to present a farewell address to their old Director, Father Bartoli, on the eve of his departure from Mangalore to return to Europe. Father Joseph Gioanini arrived in the morning by the British India Steamer from Bombay, after a year's absence in Ranchi, Bengal; and Father Sani left by the same steamer for Cannanore and Calicut.

**November 29th, Wednesday.**—Father Bartoli left Mangalore by the B. I. S. S. *Khandalla* for Bombay en route to Naples.

**November 28th, Tuesday.**—Mr. D. D. Murdoch, Collector of the District, and Mr. J. H. Stone paid a visit to the College in the afternoon.

**November 30th, Thursday.**—A meeting was convened by Mr. Stone, Acting Inspector of Schools, of the Principals, Headmasters, and Managers of

the Colleges and Schools in Mangalore, at 7.30 A. M., in the Government College to treat of matters relating to the welfare of the various educational institutions. The chief point discussed was the urgent need of having professors and teachers freed from the duty of acting as jurymen and assessors in the District Courts.

**December 3rd, Sunday.**—Feast of St. Francis Xavier, Apostle of the Indies. A number of the Fathers attended the Distribution of Prizes in St. Joseph's Seminary, Jeppu, in the evening. The Rev. Emmanuel Vas read a Latin dissertation on the Inspiration of Scripture before the distribution. The Rev. Raymond Mascarenhas won the prizes in Dogmatic and Moral Theology, Rev. Salvador Vas coming second to him. The other important prizes fell to Revv. Emmanuel Vas, Denis Luis, Casimir Menezes, Casimir Fernandes, Joseph Pais, Norbert Fernandes, and Matthew Menezes.

**December 4th, Monday.**—The feast of St. Francis Xavier was kept to-day. Rev. Father Rector celebrated the Solemn High Mass at 7 A. M., and Fr. Corti preached the panegyric of the saint. Solemn Benediction followed. There was no service in the afternoon, to allow the Fathers and students to attend the funeral of the Rev. Paschal Mascarenhas, late vicar of Omzoor, who died yesterday. The Rev. Alphonsus M. Vas, late of the Cathedral, succeeds him as Vicar at Omzoor.

**December 8th, Friday.**—Feast of the Immaculate Conception of the Blessed Virgin Mary. There was Solemn High Mass and General Communion at 7 A. M. Father Perini was celebrant, with Father Colombo and Rev. M. Coelho as deacon and sub-deacon. The sermon was preached at the afternoon service by Father Perazzi. The Lower Secondary Examinations began to-day in the Government College. Thirty-eight candidates were sent up from the College.

**December 14th, Thursday.**—Prize Day. There was a Mass of Thanksgiving, *Te Deum*, and Benediction at 7 A. M. The Distribution of Prizes took place at 6 P. M., after which Metastasio's *Joseph and His Brethren* was acted by the students. Mr. W. Dumergue, our District and Sessions Judge, presided.

## Personal Paragraphs.

J. P. Saldanha, B. A., '89-90, who lately graduated in Law from Madras, has enrolled himself as an advocate of the Chief Court, Bangalore, where he is at present practising.

Samuel Peter, a Matriculate of '85, is at present employed as a clerk in the Postmaster-General's Office, Madras.

Harold Hemley, son of Mr. James Hemley, late Postmaster of Mangalore, is in the Traffic Audit Office of the Madras Railway.

Severin D'Silva, one of the earliest students of the College, is a Lecturer in the Agricultural College, Saidapet.

The Rev. Casimir C. Saldanha, S. J., who Matriculated from this College in '86, entered the Society of Jesus in the Madura Mission and is now on the staff of St. Joseph's College, Trichinopoly.

Joachim L. Saldanha, B. A., '97, brother of the above-mentioned, is one of the latest additions to the Mangaloreans of Bombay. He has begun life in the *Prima Urbs in Indis* by taking an appointment in the Bombay Post Office.

Sylvester N. Saldanha, B. A., '97-98, has recently received an appointment in the Revenue Secretariat, Madras.

Paul Fernandes, son of Mr. Ignatius P. Fernandes, retired District Munsif, has been appointed Type-writer, Collector's Office, Mangalore.

Lawrence Patrick Fernandes, B. A., '90-91, won high honours in the recent First L. M. examinations of the Grant Medical College, Bombay, coming out first in a class of one hundred and sixty. His brother Paul was twelfth on the list.

On Wednesday, October 11th, Albert P. Tellis, of the *Advocate* Office, Bombay, was married in the Codialbail Chapel to Martha, daughter of Mr. and Mrs. P. A. M. Liguori Coelho. At the same time and at the same place Anacleto Coelho, another old pupil of the College, was united in matrimony to Frances Dominica Tellis. Father Corti preached the sermon.

It is a little late to chronicle another wedding that took place on the 17th of last May, but it was of marrying, and not of recording the event, that the old saying was perverted into "Better not at

all than late." On that day Thomas D'Souza, a Matriculate of '87, now a Deputy Ranger in the Madras Forest Department and stationed at Tuticorin, was married in the Codialbail Chapel to Miss Milly D'Souza, sister of Mr. J. F. D'Souza, District Munsif of Panur, Tellicherry. Father Rossetti celebrated the nuptial Mass and preached the sermon.

Father Joseph Hoene, who was Principal of this College from 1886 to 1888, has been recently appointed Rector of St. Francis Xavier's College, Bombay.

Father Denis Coelho, S. J., of Jeppu Seminary, left Mangalore on the feast of St. Francis Xavier to take up his residence with Father Aranha at Bojape, where he will begin a mission like that started at Nellikunja by the late Father Maffei.

Father Peter Joseph Fernandes, lately stationed at Kallianpur, has been transferred to the Cathedral to replace Father Vas as assistant vicar.

The Rev. Thomas Noronha, S. J., who has been studying Philosophy for the last three years at the House of Studies, Shembaganur (Kodaikanal), is to move up very soon to St. Mary's Seminary, Kurseong (Darjeeling), to begin his course of Theology. He will be joined there by the Rev. D. Gioanini, S. J., who left Mangalore for the same place along with Father Bartoli on November 29th.

The teaching staff of the College suffered a great loss by Father Bartoli's return to Europe. He came to Mangalore for the first time in 1887, but had to return to Europe in 1890 to recruit his health. Having fully well recovered he came out to India again in 1896 and rendered valuable service to the College till failing health again obliged him to return. He left Mangalore on the 29th of November and took passage at Bombay for Naples, where he is to spend the winter. Let us hope that it is not to "see Naples and die," but to see Naples and live to return to Mangalore. It may interest many to learn that during his stay here, besides devoting himself to college work, he freely employed his pen in Italian literature and, among other things, contributed the historical novel that is now running as a serial in the *Civiltà Cattolica*, the famous fortnightly magazine published in Rome. It is entitled *Nel Paese de' Bramini* and deals with the Indian Mutiny.

## Memoirs of a Cutcherry Clerk.

THE present writer is a government official of long-trying probity, who, after many years of yeoman service in Huzur and Taluk Cutcherries, at last hails the prospect of retiring on a monthly pension. In accordance with the law in force in British India, I shall be placed on the Retired List on and after April 1, 19—. The day will be one of deep mourning to my deputies and subordinate officers and assistants, who, the depth of mourning notwithstanding, will be directly and substantially benefited thereby. Being, therefore, about to renounce officialdom with all its pomps, I beg to submit a plain and concise statement of some facts connected with my public capacity, humbly trusting it may be a beacon to guide the steps of that gallant army of clerks that have like me doomed themselves to the drudgery of the desk.

Their fellow quill-driver entered the Uncovenanted Civil Service in the glorious 'sixties,' shortly after the East India Company, *alias* Jahnnny Kumpni, according to its local denomination, ceased to enjoy a specific existence. My father, a landholder, thoroughly honest besides, owning five acres of arable land in Pejawar, had become sensibly impressed that the family resources were not adequate. Simultaneously with this event, since it was expedient to define and amend my status, he resolved to make a government servant of me. The point was long debated in the domestic council but as it was the paternal will, one made a majority, and it was enacted that a clerk I should be. Accordingly my father, my mother and their son placed themselves lengthwise in carts bound for Mangalore. The objective of our journey was Uncle B., who was to procure me a footing in the Collector's Cutcherry. Mr. B was the head of one of the Departments, which office empowered him to exercise a wide influence and cultivate an extensive circle of acquaintance. My suit was urged mildly but firmly, as all such suits should be. Had we not a vested interest in the patronage of a kinsman? Was not my father the brother of the sister of the god-father of the brother of Mrs. B.? This kind of special pleading was carried on

in the front verandah, while in the back verandah was my mother tackling Mrs. B. with entreaties and requests. My case could not have been placed in better hands. The interviews resulted in an intimation to 'put in my petition.' A petition, be it known to all whom it may concern, is a written statement divided into paragraphs numbered consecutively, each paragraph containing as nearly as may be a separate allegation of age, size and other qualifications, drawn up in one of the prescribed forms, with such variations as the circumstances of the case require. The petition was put in, and there being no rival claimants in the field, I was given a post, to wit, a clerkship on Rs. 7 as. 8 per mensem, in virtue of which office I was duly authorized to copy and to re-copy documents, under which name is comprised any matter, expressed or described, upon any substance, by means of letters, figures or marks, or by more than one of these means. Upon this miscellaneous work I brought to bear all the impetuosity of a bull in a china-shop. But in the course of time I learnt to moderate my energy, and so gratified was Mr. B with the general tenor of my life that he often condescended to quote for my instruction his favourite lines—"Work while you work, play while you play, etc.," to which, regardless of metrical exigencies, he had appended—"Plenty work makes big pay." To do justice to Mr. B's educational acquirements, be it noted that he had mastered the intricacies of English by the combined aid of a Pocket Dictionary and Morell's Grammar, both very estimable works of much the same dimensions.

Thanks to Mr. B., a firm setting in the official firmament had been secured. Promotions, however, were slow in coming. As all Rs. 7-as. 8-per mensem-clerks can tell you, when promotions are scarce, the interim is taken up with routine-work and making oneself generally useful. In my case a twelvemonth passed by without Rs. 7 as. 8 per mensem undergoing any perceptible change for the better or worse. My father, landholder as previously specified, was greatly wroth at this state of things. Wherefore, my father and my mother put into requisition the above-mentioned machinery, that is to say, interviews with Mr. and Mrs. B., front and back verandah conferences to be followed

by putting in a petition, all to end by mounting higher and higher in the official heavens. To crown it, Mr. B., in his semi-annual rounds, failed not to turn on me one of his patronising looks, with "Work while you work, etc.," right on to the last word. Thus, as you will have observed, my career was a promising one. Under this rational system, my Rs. 7 as. 8 per mensem rose by little "leaps and bounds" until it swelled to the respectable figure of Rs. 50 when I was well past "the meridian of life." That was a day of high glee and a big dinner given by my father to his heirs-at-law and next-of-kin, mustering from three to four hundred strong. Likewise a substantial dry-fish-curry-dinner was served to all the peons resident within the Municipal limits of the city, that is, peons with badges and peons without badges. The object of these sumptuous repasts was first, to knit closer the bonds of affection, and secondly, to make a favourable impression on the lower section of the Government Service. The funds required for this outlay were supplied by a sum of money borrowed on the security of the family jewels. From this time forth, hardly a month passed by without a visit of my parents, as there was always something to achieve. Now they were given to understand that a big official was about to retire from office or from the world, then it was a semi-official announcement that a new situation was in course of creation, then again it was rumoured that a probationary clerk was considered reprobate, or there was a *sub-pro-tem* appointment; and each of these several events was enough to justify a visit to Mangalore, front and back verandah conferences with Mr. and Mrs. B., to put in a petition, as hereinbefore mentioned.

The most complicated manoeuvre in which my father engaged his forces for his son's sake was on the occurrence of a vacancy of a post of great trust and confidence. Above a dozen clamorous claimants appeared in the field; among them the most clamorous being a couple of graduates and a batch of undergraduates innocent of officialdom. My father, always on the alert, was given to understand that a vacancy would occur, and incontinently he cleared the distance between Pejawar and Mangalore and set to work in the aforesaid manner. The office in vacancy required exceptional qualifications,

years of honourable service, certificates, etc., neatly guarded by the saving clause—*none but departmentally qualified candidates need apply*. My precious service-book was strong in praises of an equivocal nature, viz., of merit, of work reflecting credit, credit reflecting personal worth. After a careful survey of the lie of the land, the parental conclusion was to put their best foot foremost, which feat of pedestrianism was performed with a nimbleness not yielding in any way to that exhibited on former occasions. The day of my appointment was one of rejoicing to my family, heirs-at-law, and next-of-kin. To me individually it was a busy one. The business of returning salaams was so wearisome that I wished it could be dispensed with, or performed by an agent duly authorized in this behalf. But the well-informed Record-Keeper told me that it needed sanction from headquarters, inasmuch as it would be a direct contravention of official etiquette. The surplus of my pay, that is, so much of it as was over and above my ordinary salary, was distributed as *bakshish* among peons, a graceful prelude to which was the presentation of an infinite number of lemons, large and small, in divers stages of maturity. On and after this auspicious date, I was admitted to the select Olympus of the higher officials, Mr. B. himself, by a legal fiction, acting as my 'next friend,' and initiating me into the mysteries of the aforesaid Olympus. A code of slang was then in vogue in those elevated regions. Thus for instance, Government Servants were either *crow-quills* or *goose-quills*, according as they were Indian or otherwise; *movables* or *immovables*, according to the specific nature of the office they held; *silk-puggrees* were those who could indulge in that expensive luxury of wearing-apparel without contracting debts; and other such select phraseology which is still a secret with the old fogeys.

The rest of my prosperous career has been in evidence for these many years and has stood the close scrutiny of keen inspectors, each of whom has helped me forward in his own measure and degree. Having, therefore, conscientiously and to the best of my power, discharged my duties, I am entitled to speak with authority to those whose life and hope are young. First of all, be an early riser.

Early to bed and early to rise, makes a man healthy, wealthy and wise; between the rise and the fall, as much quotidian routine-work as you can compress into your waking hours. But never for any earthly consideration whatsoever let yourself be induced by any manner of suasion, moral or physical, to contract the deplorable habit of walking home with proud eye, head erect and a bundle of office-papers stuck under arm. Never do office-work at home. It is doubtful whether that species of work ever paid; it is certain to be a bore to your family and an indignity to H. M's Service, which by law has defined time and place for the rendering thereof. Secondly, the chances are that like myself you will be started on Rs. 7 as. 8 per mensem. If you are, the gods have been good to you, for I have known your betters who laid a solid foundation of future greatness by beginning at a lower depth. Hence, if you wish to take Dame Fortune on trust, you might, if you are so minded, begin on nothing and volunteer your services gratis. Indeed, I have seen those who began in this fashion, and quill-drove for quill-driving's sake, until the virtue of waiting brought them luck. The allotment of the hours of the official day is a matter you may fix for yourself and may alter from time to time. An amiable friend of mine offers a few hints thereon which have also been the main basis of my own conduct. The following is a "True Copy," and with this, I may be allowed to take my leave.

Start from home at 10 A. M. sharp, so as to reach office at 11 A. M., but never before it, unless and until you are paid for it. Note well that work done out of, before, or after office-hours pays only when expressly stipulated for. From 11 A. M. to noon is generally taken up in getting into official 'form' by fanning yourself with office-papers. From noon to 1 P. M. you pass in whistling or otherwise for the boy under whose charge and control your dinner or tiffin is placed. The precise moment of its arrival is uncertain, depending as it does on its date of despatch by the home authorities, and its rate of transmission by the said boy. After dinner, rest a while, for there lies before you the heat and the brunt of the day. Do not think of calling a halt in the quill-drive unless and until your boss has solemnly donned his turban and is clean out of

sight. Then you may lay down your pen, and, taking pattern by your elders, don your turban and walk out with umbrella under arm. Before turning your steps homewards, go, and taking your stand on the surf-beaten jetty, watch the glories of the sun setting in the Arabian Sea. Free of the pent-up atmosphere of the Cutcherry, you will breathe fresh air; you will be all the better for a bit of poetry to tone yourself for the prose of the morrow; and you will be in a fitter mood to meet your loving wife and children.

Senex.

### Snakes and Snake-bites.

OF all the living creatures created by God, perhaps none excites man's loathing more than the snake. Its form, its mode of life, the treacherous way in which it gives its deadly bite, all tend to make it an object of hatred to the human race. In India, which might be called "the Snakes' Paradise," it makes thousands of victims every year, and in spite of the enlightened labours of many physicians and chemists, no satisfactory, or at least practical treatment appears to have been found to counteract its deadly poison. While this much is true, we must not suppose that every snake which crosses our path is capable of inflicting upon us a mortal wound, for out of the 45 species of venomous snakes to be met with in Southern India, twenty-eight are found only in the sea, and of the seventeen remaining eleven are only found on the hills. Thus in the plains we have only six species that are poisonous, the rest being as harmless as the pretty little lizards we see everywhere clinging to the trees and walls.

Snakes, then, may be roughly divided into two classes, viz., *harmless* and *venomous*. Until recently it was supposed that venomous snakes alone possessed poison-glands and secreted poison, but it has now been proved that all snakes without exception are provided with poison-glands, and that their blood injected in sufficient quantity into a living organism causes death by echidnism, *i. e.* poisoning by viper bite. In the case of harmless snakes the poison-glands are not fully developed or provided with a duct to discharge their contents into the

mouth. The poison which is always being manufactured, must therefore be reabsorbed by the blood, where it serves a double purpose, that of aiding digestion and of rendering the body immune to any poison that might be injected by the fangs of a more venomous species. The mongoose and some other animals are proof against snake-bite for a similar reason—their blood contains venom. For the other class, the glands are much larger and provided with ducts to convey the poison to a special kind of curved tooth—which is hollow in the case of the viper, and simply grooved in the cobra and other snakes—situated in the upper and outer jaw, either at the posterior or anterior extremity. These teeth or fangs when at rest are folded up like the blade of a pocket-knife, in a fleshy fold or pucker; but when the creature is irritated or wishes to strike its victim, a special set of muscles draws down the fangs so that they may easily penetrate any substance with which they come in contact. As the fang penetrates the foreign organism, the gland is compressed and the poison is squeezed through the hollow or forced along the groove into the wound, where it mixes with the blood to which it has a very close affinity. Such specimens as the green tree-snake, or whip-snake, may also be termed harmless, since their fangs are situated so far back in the jaw that they are incapable of inflicting injury on a large animal.

Now that we have some idea of what a venomous snake is, and how it injects its poison into a living organism, we may consider the effects of its poison on the human body, and what means should be taken to neutralize and eliminate it. As is generally known, the bite of some snakes causes death in a very short time, that of others proves fatal by a kind of slow poisoning or is completely cured at the end of a week or two. In the first category may be placed the bite of the *Cobra di capello* and perhaps the *Bungarus* and *Daboia elegans*; in the second all other snakes and vipers capable of injecting their venom. With regard to the Cobra, the bite is not very painful, as the wounded part becomes quickly numbed. The poison acts rapidly through the whole system, but especially on the throat; syncope and collapse quickly follow, the teeth clench, the victim falls to the ground, and if no

remedy is at hand, dies within the hour. The bite of most other snakes and vipers is characterized by much pain and swelling. On the following day, the pain is considerably diminished, but the wound has a sanious appearance and exhales a fetid odour. The evil, however, does not stop here. The poison is carried by means of the blood to all parts of the body, and everywhere a work of disintegration sets in, until some vital organ is affected and death puts an end to the sufferer's misery. In other cases, some days after the bite, acute and excruciating pains course through the whole nervous and muscular systems, paralysis supervenes, and gradually spreads till reaching the heart or brain it extinguishes the vital spark. Some of these symptoms may be observed in every case, but differing slightly according to the nature of the bite and the quantity of venom injected.

So much for the bite and its effects—little calculated to reassure us if no remedy can be found to undo the deadly work. Many remedies are alleged to have this property, from those carried about by the professional snake-charmer to the antitoxic serum of later date. All cure on certain occasions; all miserably fail on others. How is this phenomenon to be accounted for? It is our humble opinion that much depends on the nature of the bite received, on the physical state of the reptile, and also on the bodily strength of the victim. *First:* The nature of the bite. If the fangs penetrate a good-sized blood-vessel, it is evident that the poison will do its deadly work more rapidly, being on the high-road to that life-giving organ, the heart; if, on the contrary, the poison only finds its way into the capillaries, its progress will be much slower, as these tiny canals may easily become choked up by the extraneous fluid—a thing which is easy to conceive, if the theory, that snake poison enlarges the blood corpuscles, be admitted. *Secondly:* The physical condition of the snake. It may have been fasting for a long time, and the venom be less active. It may have partially emptied its gland by previously biting some other victim. The fangs may have been accidentally broken off and the new ones not yet attained to maturity. *Thirdly:* The state of the victim. He may be a very strong, robust person, in which case the vital energy would be

harder to overcome, and nature might have time to eliminate the poison by the ordinary channels. Again, the patient might be a sickly personage and consequently little would be required to upset his physical equilibrium. In all cases where the reptile has been unable to inject a sufficient dose of poison to prove fatal, any remedy would seem to be effective, and, on the other hand, where the victim's physical forces have been at a low ebb, the best antidotes may fail.

Thus far we have only taken a theoretical view of our subject, and it is time perhaps to give some practical hints that may be useful to the reader in case of necessity. "Such a one has just been bitten by a poisonous snake, what is to be done?" is the cry of the bystanders, in a tone which implies that not much confidence is to be placed in their cool-headedness. Some will be for tying a tight ligature above the wound; others will want to apply fire in a way not altogether scientific; others again will be ready to open the wound and allow the blood to flow in streams. Are they right or wrong in their different opinions? The answer will depend much on the circumstances. A ligature tied above the wound is excellent, and one of the first things to be done, but it should not be too thin or tied too tightly, otherwise the agony of the wound will be only increased and the danger of gangrene enhanced—here, as in all other things, *in medio stat virtus*. If the bitten part is too tender to allow a ligature, it should be discarded altogether. Application of fire is useful when no other remedy is at hand, but the wound thus made is very difficult to cure. It must be remembered that *white-hot* iron is the most effective and gives the least pain. Bleeding has also its advocates, but it should not be undertaken indiscriminately so as to cut through large vessels and allow a considerable escape of blood, which, at such a moment, is especially necessary to sustain the heart's action and enable it to weather the storm. What then—you may ask—is the most rational treatment for snake-bite? The following is a simple method which may be safely and successfully used by all; but in order to avoid disappointment, we may note beforehand that it is unable to cope with the cobra poison unless only a small dose has been injected—though, of course, if

no other remedy is at hand, it may be tried in all cases. This simple remedy is strong ammonia (liq. ammon. fort.). The treatment is as follows. First tie a broad ligature above the wound on the *heart side*—not too tight—and, if the swelling comes on rapidly, gradually relax it. Then with some sharp instrument open the wound (a piece of broken glass or sharp flint stone is excellent for the purpose), and press out all the blood and poison. Then take your bottle of strong ammonia and pour a little into the wound. This done, stir it well into the smallest corners and recesses of the wound, then press it out again, repeating the operation 4 or 5 times. Meanwhile let one of the bystanders give internally to the patient 20 drops of ammonia in half a glass of water. If the bite is from a very deadly snake, as many as 30 drops should be given as soon as possible. The wound must then be kept continually moist for 24 hours by means of a rag dipped in a solution of ammonia (water 5 parts, strong ammonia 1 part). In cases where partial paralysis has set in, we have seen good results follow the internal use of carbonate of ammonia (carbonate of ammonia 30 grains, water 6 ounces; dose: 1 ounce 3 times a day) together with the application of hot compresses of eucalyptus leaves to the affected part. If the wound is already old and gangrenous when first seen, it will be sufficient to open it up and pour in pure ammonia once, then give directions to have it washed out three times a day with the above-mentioned solution. Ten drops of the strong ammonia may be also given in half a glass of water for two or three days. As we have said before, strong ammonia in high doses of 40 drops is unable to cope with a full injection of cobra poison; some more powerful remedy is still to be found. A smart purge also helps the elimination of the poison. No acid food (lemons, tamarinds, etc.) should be taken for two or three days, as acids destroy the properties of the ammonia. By this simple method all ordinary snake-bites may be radically cured. The same treatment will succeed for scorpion, wasp and bee stings, but 4 or 5 drops of the strong ammonia internally will be sufficient. For scorpion stings ipecacuanha powder made into a paste with a solution of potash and applied to the wound is very efficient.

A specific for the cobra bite would be a great boon to all residents in India. Should the antitoxic serum succeed, certain difficulties and drawbacks will always be attached to its use. An experienced man to inject it will not always be at hand; the syringe may get out of order, or the serum become inert by being kept too long, etc. A great desideratum, then, is an antidote in the form of compressed tabloids or palatinoids which may be carried about with ease; and administered by the patient himself. Such an antidote, we think by experiments we have made, will eventually be found. The nearest approach to such a medicine at present is the remedy prepared by the Fathers of the Foreign Missions at Pondicherry, the powerful effects of which we have witnessed ourselves on several occasions.

Madeira wine is said to be a real antidote to cobra poison. A bottle should be given in two draughts—the second two or three minutes after the first. This wine strengthens the heart in such a way that it can withstand the shock caused by the poison.

We might also mention as a curiosity, but not as a remedy in which we place any confidence, *the serpent's stone* carried about by snake-charmers. It is said to be made as follows. Stag's horn ( $4\frac{1}{2}$  ounces) cut into pieces as thick as the finger and about  $\frac{3}{4}$  inch long: half fill a new earthenware pot with sand, into which press the pieces of horn so that they are just covered. Then take bark of the *Acacia Arabica* 1 ounce, sulphate of copper  $\frac{1}{4}$  ounce, and rhubarb  $\frac{1}{4}$  ounce, put all into the pot with a little water, and heat on a fire till the horn assumes a black appearance, then take out the pieces and polish by rubbing them together. Before using, soak them for half an hour in vinegar. A piece applied to the bite is said to attach itself and not to fall off before it has sucked out all the venom. To renew its properties it must be again soaked for half an hour in vinegar. Let those try it who think it worth their while, for the proof of the pudding is in the eating.

H. Whitehead, S. J.

TRICHINOPOLY.

## English Pronunciation.

A LECTURE BY FATHER KINGDON, S. J.

I AM not afraid of any such possible preliminary objection as this. What is the use of talking to Englishmen about the pronunciation of English—as if we didn't know how to pronounce our own language! I say, I am not afraid of this objection crossing any one's mind—for in the first place, we are not all Englishmen here—nay, I should not be surprised to find that if the word is taken in its strict signification, Englishmen may perhaps be in the minority in this room. But there is another reason why this objection can hardly be put, and it is, that all Englishmen do not always pronounce their language in the same way. Any one who has travelled even a short distance from home, over the border of any neighbouring county, must notice at once a difference of pronunciation. North and south pronounce differently—east and west pronounce differently from either and from each other. Even neighbouring counties, as I said just now, have their specialties in pronunciation. Then again, in the same place, the pronunciation of the higher classes, of gentlemen and ladies, will be different from that of the lower classes, of cottagers or workpeople. Nor is this all; pronunciation undergoes changes at different periods, especially among the educated classes. The poor are much safer guardians of their pronunciation and their language than their betters, as they are sometimes called: and country-people are more conservative in these same points than towns-people. The reason evidently is that they are less brought under the influence of change in general. The county itself does not change. Pendle looks the same now as it did a thousand years ago. Trees last a very long time, and though crops succeed each other, yet one turnip is a good deal like another as the years go on, nor does an ear of corn put on much of a change from one century to another. But towns-people live amidst constant changes; new streets, new buildings, new railway-stations, are always coming into existence: they are more likely to travel themselves, or even if they remain at home, they are constantly thrown into fresh company, people from

other parts or even other lands. This atmosphere of change sets everything in motion, and pronunciation among the rest.

But the objection may take another form, and argue from these very differences that exist, from these very changes which are constantly going on, that it is useless and hopeless to try and follow any rules in pronunciation; for among so many differences how is it to be decided that this is right and that is wrong, and in the midst of such changes, when we have fixed ourselves in one rule we may have to change it the next day for another. Better leave it all alone, such an objector might say—you go your way and I'll go mine. So long as we understand each other it doesn't matter a pin's point, whether we pronounce alike. I may just remark here that the actual existing differences are in some cases so extreme, that it is quite possible for one Englishman not to understand another. I remember, some thirty-two years ago, when I was spending a long vacation in Cumberland among the Lakes, inquiring my way of a countryman I met: he gave me a long answer, so that I have no reason to think he did not understand me, but I could not recognize as English a single word he uttered. No doubt if I could have seen his answer in writing I should have understood it fast enough, but as he pronounced it I was as wise afterwards as before. So that even for the sake of mutual understanding, it is desirable to approximate at least to some one standard of pronunciation. But beyond this, it is important for us who aim at taking a position among our fellow-countrymen as educated men, to conform our pronunciation to the standard most in vogue among the educated classes, to that which is generally considered the highest and most correct for the time in which we live. A bad pronunciation is a terrible drawback for any one. Polite ears are very fastidious in this matter. A man may make his way into good society perhaps by the energy and sterling worth of his character, he may gain a footing there by help of his wealth or his official position, or some other circumstance, but as long as his pronunciation falls notably below what educated people follow as their standard, he will be looked on as an intruder, he will not attain a tenth of the influence he would otherwise have, and though people may show him

an outward civility, they will laugh at his peculiarities behind his back.

The question here naturally arises what is the standard pronunciation? What style is considered the highest or most correct? I have no hesitation in answering this question about the English language in the same way that I should answer a similar question with regard to any other language. The best standard of pronunciation is that of the educated classes of the metropolis. This, I think, will always be the case. The pronunciation of the better classes of the metropolis will naturally assert and earn for itself a supremacy over any other style of pronunciation. This will always pass current everywhere without remark, at least among educated people throughout the British Empire, even among those whose own pronunciation smacks of provincial peculiarities. The poorer classes will, indeed, sometimes resent any attempt to introduce what they call "fine English" among themselves; as is instanced by an anecdote referring, I believe, to the immediate neighbourhood of this College (Stonyhurst). A cottage child who had been taught a little civilization at the village school, when asked at home by her mother at dinner if she would have any more, answered politely, "Yes, if you please." "Yes, if you plaze," retorted the offended parent, "and what does 'Yes, if you plaze' mean? Whoy can'ta say 'Aye, loike ta faether and muther?'" Well, then, for the English language the standard of pronunciation to which it is best to approximate is the educated London pronunciation. Perhaps it may cross some one's mind on hearing me lay down such a rule—"I suppose he is a Londoner himself, and that's why he exalts a London pronunciation." Well, as far as the first part of this remark is concerned, I own the soft impeachment. I am a Londoner and am not ashamed of the fact. I am a cockney, not, I hope, in the bad sense of the word (if it has a bad sense, but certainly in the strict sense of one who was born within the sound of Bow Bells. I was born and bred up in London, and educated at a London school, as my mother was before me, and I lived in London for the first twenty-five years of my life with very partial exceptions. I mention my mother, because it is to our mothers that we all of us owe our first impressions of everything, impres-

sions that sink deepest and last longest, and are the most productive of good of any natural impressions we receive in our whole lives. I have no doubt, then, that the pronunciation of each one of us is due more to our mothers than to any one else; and our mother's pronunciation imitated from her lips in babyhood, and practised under her eye and ear all through our childhood, has a hold upon our habits, and even upon our organs of speech, which is very difficult afterwards to loosen. Now it has been a proverb, at least from the time of Cicero, that ladies' pronunciation is the purest and most careful of any. If London pronunciation, then, is the model of English, the pronunciation of London ladies will be the highest model of all: and when I say "London ladies," I mean especially ladies who have been born, bred up, and educated in London.

However, when I acknowledge myself to be a Londoner, I do not also plead guilty (you will not expect me to do so) to the charge of recommending a London pronunciation because it is mine. I rest the recommendation on the natural supremacy a metropolis enjoys over what are called the provinces. It is no peculiar notion of mine. I will read what is said on this point by two lexicographers who have had a certain reputation in their time as authorities on English pronunciation. One is John Walker, author of an English pronouncing dictionary which was published towards the end of the last century; and the other is B. H. Smart (Benjamin, I suppose, but I never saw more than the initial), who re-edited Walker's dictionary fifty years later, with a good deal of his own work introduced. After trying to point out the error of the Irish, Scotch, and Welsh in pronouncing, Walker says:

"I shall conclude these remarks with a few observations on the peculiarities of my countrymen (!) the cockneys, who, as they are the models of pronunciation to the provinces, ought to be the more scrupulously correct."

Then after speaking of four faults (as he calls them) of the Londoners, one of which is no fault at all, while the other three are entirely confined to the uneducated classes and quite as frequent elsewhere as in London, he goes on:

"The pronunciation of London . . . compared with that of any other place, is undoubtedly the

best—not only the best by courtesy and because it happens to be the pronunciation of the capital, but the best by a better title, that of being more generally received." It is not clear to me that this last reason is not the same as the first in different words: for the question naturally occurs, "why is it more generally received?" and the natural answer is "because London is the capital."

Smart again in his Preface speaks as follows:

"I profess to give the oral usage of English such as it is at present among the sensible and well-educated in the British metropolis. . . . I am a Londoner, the son of a Londoner, and have lived nearly all my life in London." And he says this of course to establish his authority in the matter.

I must add here that I do not quote Smart and Walker because I approve of all the pronunciations they give in their dictionaries, but simply to show that what I said about London pronunciation being the standard to which all should try to approximate, is not a mere private idea of my own that I am trying to palm off upon you. There can be no doubt it is the *general* idea, of the existence of which Smart and Walker are witnesses. I have heard some other ideas sometimes put forward about the standard of pronunciation. I have heard it said that we ought to take the usage of the learned professions as our standard. I have heard it said again that the Universities of Oxford and Cambridge form the proper standard. Both these ideas seem to me to be fallacious. By the "learned professions" are generally meant the ecclesiastical, the legal, and the medical professions. Now people come to these professions from all quarters of the country and bring their local pronunciation with them. It is true that they have to go to certain centres of education to pursue their studies, and their original pronunciation gets modified by constant contact with others; but a great deal of what we may call their mother-tongue will always remain, so that these professions as a body will never offer a unity of standard, so necessary in a model. Precisely the same objection holds against considering the Universities as our standard, viz., the want of that unity and consistency which is required in a model. You may hear all sorts of pronunciations at Oxford and Cambridge, according to the county the speaker

may have come from, and though these discrepancies are no doubt modified by mutual intercourse, yet they are not entirely removed. So again, the Houses of Parliament present no unity of pronunciation for them to be considered a standard. You may hear all kinds of twangs and brogues there, especially in the House of Commons. No, if there is a standard at all it must be a local one, or there can be no unity. And once allow that the standard must be a local one, the claim of the metropolis to be the *locus* of the standard is irresistible. These considerations are abundantly sufficient to establish my position, but I may add as a confirmatory remark that well-educated Londoners show generally a greater care and exactitude in their pronunciation than people of other parts. They seem to me more careful to sound distinctly all the consonants that are to be sounded, and to give them their proper force; they seem more successful in differentiating with a kind of exact delicacy the various unaccented vowels. If this be so, it evidently affords additional reason for allowing them a greater authority in the matter of pronunciation. For within certain limits the dictum of Dr. Johnson clearly holds good. "For pronunciation," he says, "the best general rule is, to consider those as the most elegant speakers who deviate least from the written words."

I may here passingly allude to a claim I have heard put forward (I don't know whether it originated in a joke, but as I heard it the claim was serious) on behalf of the town of Belfast in Ireland, of possessing the true pronunciation of English in all its purity. I have had the advantage of hearing a citizen of Belfast, and I could not conscientiously advise any one to run the risk of imitating him. I have heard, too, that the Americans profess to have preserved the true pronunciation of the English language, and maintain that we English people do not pronounce our own language correctly. It is sufficient to say that this is "like their impudence."

It may naturally occur to some persons to ask with a kind of indignation: "Must every body then conform his pronunciation to that of London? Is nothing else to be tolerated? Is every usage but this particular one to be accounted wrong?" To this I hasten to answer: No, certainly not. As a

matter of fact many other usages and traditions are tolerated; and no one dare make a stringent rule to the contrary in the face of general custom. There is surely a great difference between saying, "This is the best;" and saying, "Nothing else is to be tolerated." When we say that the pure educated London pronunciation is the best, this is perfectly consistent with the further statement that all round this central region there is a pretty wide margin of allowable diversities within which people may roam at will without danger of meeting with spring-guns or pitfalls. It is absolutely impossible that there should be exact uniformity of pronunciation. There is no nation under the sun in which this has ever been, or ever can be, secured. Since this is so, it necessarily follows that some diversity must be tolerated. Nor is it possible to define how far the margin I spoke of really extends: but this is certain, that there are a great number of pronunciations in use in the country which lie entirely outside the pale of allowable diversities: pronunciations which shock an educated ear, pronunciations which are branded in educated society as low, vulgar, and utterly intolerable; and which must consequently be avoided or amended with scrupulous care by all who would escape the charge of vulgarity. And the best means I can suggest to any one who has a suspicion of his own pronunciation and would wish to set about amending it, is to notice carefully the pronunciation of some one who has the reputation of pronouncing well, and to compare it with his own. And it is not only in the pronunciation of single words that care and pains must be taken, but in the accent, as it is called, or inflexion of the voice in continuous speaking. This is an important part of pronunciation, and when erroneous, offends the ear more perhaps than the bad pronunciation of individual words. It is this which if very marked in a wrong direction goes by the name of twang or brogue. The correct inflexion in continuous speaking is a thing which it is perfectly impossible to attain except through the ear; no written or printed rules can possibly represent it. Hence the importance of the advice I gave just now to listen carefully and attentively to the utterance and inflexions of one who is known to pronounce and speak well.

You will expect me to say something about

pronouncing dictionaries; I mean English dictionaries which indicate the way of pronouncing each word, by spelling it phonetically according to some system of their own. What I shall say about these books will probably surprise many of you; some of you no doubt already know my opinion of them. Briefly then I consider them likely to do more harm than good. Before giving you my reasons for this opinion, I may remark that while I lived in London, *i. e.*, during the first twenty-five years of my life, I never heard of the existence of such a thing as an English pronouncing dictionary. This is perhaps not very wonderful. Those who are conscious that they possess, we may almost say as a birthright, the best received pronunciation of English, will not care to inquire whether this or that individual who wrote a dictionary agrees with them or not. [And yet, as we have seen, these two best known authors in this line boast of being London men, and published their dictionaries in London.] But when I made my way to the North I found Walker and Smart appealed to on all hands as infallible authorities, and quoted constantly against my pronunciation, although mine was certainly fresher from London than either Smart or Walker. Of late years quite a shoal of pronouncing dictionaries have made their appearance; but curiously enough most if not all of them are by Scotch and Irish authors, and published in Edinburgh and Dublin.

Thus, we have Ogilvie's dictionary published by Blackie of Edinburgh; Stormonth's, published by Blackwood of Edinburgh; Donald's, published by Chambers, in Edinburgh; and Sullivan's, published in Dublin.

(To be continued.)

### To a Tennis Player.

That you are "one to love" is trite but true,  
 "Lett" all gifts from above descend on you,  
 If to your "vantage" may you always "score,"  
 And find in pleasant "lines" good luck galore

—Punch.

### Olla Podrida.

AFTER this year it will be much easier to write the date in Roman numerals. At present we have to use no less than nine letters, "MDCCCXCIX." In the year 1888 it took exactly thirteen letters, "MDCCCLXXXVIII." That was the hardest year to write in the whole Christian era so far. Next year, 1900, will drop down to three letters, "MCM." And 101 years hence it will go down to two letters only, "MM." On New Year's Day many will hesitate before using the odd-looking abbreviation 1—1—'00, but every one will understand what is meant, and that is all that is needed.

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 Just now the papers are full of "dispatches," or "despatches," about the war in the Transvaal, where so many brave men are getting "Boered to death," to repeat the grim pun that some one has perpetrated. Which is the right way to spell the word? Dr. Murray in the new Oxford English Dictionary is very positive on the point. "The uniform English spelling," he says, "from the first introduction of the word to the early part of the nineteenth century was with dis-; but in Johnson's Dictionary the word was somehow or other entered under des- (although Johnson himself always wrote dis-, which is also the spelling of all the authors cited by him): though this has since 1820 introduced diversity into current usage, dispatch is to be preferred as at once historical, and in accordance with English analogy."

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 When *The New English Dictionary on Historical Principles* is completed from alpha to izzard ten years hence, the small boy of the new century will probably complain that his tasks have been multiplied beyond endurance. The words and phrases under the letter "B" in a dictionary published fifty years ago are 6,933; in a lately published one, 59,736. Johnson gives 501 words from "I" to "In"; *The Century Dictionary* 1,911; whereas the *Oxford Dictionary* gives 3,615. The progress of invention and discovery and applied science is the greatest offender, as it is constantly piling on the agony by adding new words to our language.

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Lyddite is one of the newest words in the language and one of the new substances destined to play an important part in the wars of the future. It was first used in actual warfare in the Omdurman campaign and is having its second innings in the present Transvaal war. When Mr. Kruger spoke about 'staggering humanity' he used the language of metaphor, but Lyddite literally does it. In the bombardment of Omdurman the howitzers threw 416 shells into the doomed city. Colonel Neufeld gives us an idea of the terrible effect of these shells when he says one of them fell among 118 men assembled in an iron mosque near the Mahdi's tomb and left only 12 alive. Lyddite is a cousin-german of Melinite, recently introduced into the French army and now actually used by the Boer forces in the bombardment of Ladysmith. Both of these new explosives are made from picric acid, a product of carboic acid treated with nitric acid. The powers of picric acid were accidentally discovered ten years ago when a fire occurred at a chemical-work in Manchester, but the difficulties of handling it prevented its use until the inventors of Lyddite solved the problem by fusing and so increasing its powers tenfold. So terrible are its effects that during the trials at Lydd, in south-east Kent—from which place the explosive takes its name—no person was allowed within an area of eight hundred yards from the point at which the projectile was to burst. Within four hundred yards so violent were the vibrations produced by the explosion of a large shell that it is averred many solid objects, such as masses of masonry, were reduced to dust. It is estimated that a single shell falling into a compact body of men will kill three hundred, and those it does not kill outright, it suffocates. The birds for a mile round the battlefield fall to the ground, and even eagles and vultures following the army and flying windward drop as soon as they get a "whiff" of it.

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Father Stanislas Boswin, S. J., of St. Xavier's College, Bombay, published some months ago a brochure on the religion of Shakespeare, in which he put together in a very compact form an amount of evidence that goes to prove that there is nothing extravagant in the claim made by Catholics to call

the most illustrious among English writers their own. Later still we have got Father Bowden's *Religion of Shakespeare*, compiled from the writings of the late Mr. Richard Simpson, M. A. In his preface Father Bowden summarizes in a few sentences the two chief points he believes he has made in the book: "First, that Shakespeare was not on the winning side in his day in politics or religion; that he carefully avoided all those appeals to popular prejudice about monks and nuns, popes and cardinals, which form the farcical element of many plays of his time; nay, more than that: in adapting old plays he carefully expunged every satire of the ancient faith. Secondly, that he not only habitually extols the older order of things, but that he studiously deprecates the new. He surveyed his own times with an anguish, he says, that made him 'cry for death.'"

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Lieutenant-Colonel Alfred Porcelli, R. E., Baron di Sant' Andrea, has been inditing some more epistles to his dear friends and spiritual children of the Basel Mission, Mangalore. In one of his latest outpourings he went so far as to give them a liberty they will no doubt appreciate. In the brochure entitled *Catholic Truth*, a miserable screed misnamed by the noun and misqualified by the adjective, the Colonel gives the following assurance to his "dear friends":—"It is my hope and prayer that all who read what I have written may be turned from darkness unto light, from the power of Satan unto God. I have no object other than your salvation. It is a matter of perfect indifference to me to what "Church" you belong. Whether you *call* yourself [*sic*] Romanist or Lutheran, Calvinist or Papist, Baptist or Methodist, Churchman or Congregationalist, it is to me a matter of no importance, provided you are a true Christian and worship God as He wishes. It will not alter *my* final destiny or improve my present lot, if you join this or that "Church," or refuse to leave this or that religion. The responsibility is yours, not mine. All I can do, and all I desire to do, is to place before you the truth as it is in Jesus, and leave the rest to you and God. My duty as a Christian ends there." After prefacing thus much, the Colonel gives his "dear friends" the further assurance: "Nor am I concerned

to abuse individuals." This is comforting after all his libellous abuse of the Mangalore Jesuits, living and dead. Why not allow them the liberty of conscience and worship he concedes to his "dear friends"? A soldier of the Queen who may be called upon any day to unsheathe his "vorpel blade" against the Bible Christians of the Transvaal in defence of the liberties of the Uitlanders should be more liberal. But when a military man exchanges the sword for the pen he is very likely to be unreasonable and to make a fool of himself—granting a due allowance to Nature for her share in the business.

We cannot allow another number of the *Journal* to go to press without calling attention to the Magazine published in connection with St. Aloysius' College under the title of *The Mangalore Magazine*. Handsomely printed and got up and packed full of interesting and instructive material, it reaches the very highest standard of publications of this class; certainly, in India, we know of none approaching it. Nor is its excellence due solely to the care and labours, great as they doubtless are, of the worthy fathers. The most remarkable feature is the way in which old students rally round the editor, contributing articles some of which are of real and abiding value. Such for instance is Mr. Saldanha's *Outlines of the History of Canara*, which have been continued through several numbers. Such also is the series on *The Land-Tenures of Western India*, the first instalment of which appeared in a previous issue. The present Michaelmas number also contains the commencement of notes on *Places of Interest in South Canara*, from MSS. left by the late Father Maffei; an instructive article on *Eucalyptus*, by Father Whitehead of Trichinopoly; and a very suggestive paper on the teaching of *English Composition* in Lower Secondary Classes. The last sets out *inter alia* the advantages of the *prælectio* of the Jesuit *Ratio Studiorum*, which is certainly very different from the present happy-go-lucky style of teaching (it certainly cannot be called method or training). And as a well-known hand recently pointed out in our contemporary *The Christian College Magazine*, however we may differ as to subjects of study, as far as methods of imparting knowledge are concerned, we can all learn much from the three hundred years' experience of the great *Society*. We hope to republish this article in an early number: this month we extract some amusing Konkani Proverbs.—*The Indian Journal of Education* (Madras), October, '99.

### OBITUARY.

FATHER PASCHAL MASCARENHAS, late Vicar of Omzoor, died in Mangalore on Sunday, December 3rd, after a protracted illness. The deceased Father was born at Bendoor on May 28, 1853, and at the age of thirteen or fourteen he joined the Carmelite Seminary of Mangalore, where he took the name of Theophilus. On May 13, 1877, he was ordained priest by Archbishop Leonard of Verapoly, the see of Mangalore being vacant just then. He was soon after appointed Vicar of the Church of Ullal, and for the remainder of his life toiled hard for the glory of God and the welfare of his neighbour, serving successively at Kasargode, Sunkery, Takode, Beltangady, Madiantar, the Cathedral, and finally at Omzoor. He was laid to rest on Monday afternoon at the Cathedral, Mangalore.

VICTOR D'SILVA, aged twenty-one years, died of Tubercular Phthisis in the General Hospital, Madras, on November 10th. He studied in this College some years ago and subsequently went to Bombay, where he was employed in the Oriental Government Life Assurance Company. Five months ago he fell ill in Bombay, and went for a change to his brother at Bangalore. Finding that no improvement ensued, he went on to Madras only a week previous to his demise. His remains were interred in St. Patrick's Cemetery, all the Mangaloreans resident in Madras attending the funeral.

R. I. P.

We have received copies of a journal called the *Mangalore Magazine*, issued by the students of the Saint Aloysius' College at Mangalore. The journal, which is issued quarterly, contains much interesting and useful matter to the educated to read and reflect upon. Although the contents mainly refer to the Saint Aloysius' College and Mangalore, there is much in the paper that would interest the general reader; for instance, the article about the first Englishman in India, Fr. Stephens and his works, is one which should be read with interest. In the article "Outlines of the History of Kanara," by Mr. J. A. Saldanha, a Law Graduate, the reader will learn much that is unknown of that portion of Kanara which belongs to this Presidency (viz. North Kanara). The essay on "Land Tenures of Native States of Western India" will be welcomed by many a student of the complicated subject of Land tenures. In the "Tales of Tippu," told by Balthu Chutney, who was employed in the Court of Hyder Ali and Tippu Sultan, we are given a capital sketch of the character of the two great rulers, and the politics of their time. The article on "Eucalyptus" is well deserving of the attention of the Bombay Improvement Trust. If plantations of this wonderful plant have proved such a success, as a means of natural drainage, in the feverish Pontine marshes in Italy, and in the gardens belonging to the Jesuit Fathers at Shembaganur, in Southern India, it will be interesting to know why a similar experiment should not be tried to drain off the marshy lowlands in the Island of Bombay, and thus solve the vexed question of "Bombay subsoil."—*Advocate of India* (Bombay).